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**MEMOIR OF THE LATE REV. GEORGE
LAMBERT, OF KINGSTON-UPON-
HULL.**

THE successful employment of human instrumentality, in advancing the present and future happiness of mankind, by him who condescends to connect with it the exercise of his own gracious omnipotence, furnishes a theme replete with instruction, and well calculated to excite both our admiration and our gratitude. The desire to know the methods by which such instruments and agents, always insignificant indeed in themselves, are raised to relative importance, and magnified into greatness, by being made links in the divine economy, is both laudable and pious. It is, indeed, a high gratification to the contemplative Christian, to be admitted to something like acquaintance and familiarity with any one whose instrumentality is allowed to have been much employed, and honoured with remarkable success.

In promoting the cause of undeveloped religion, in the populous town where he resided, and in spreading the knowledge of divine truth through an extensive part of Holderness, the labours and character of Mr. Lambert have been highly distinguished. He was, indeed, "a burning and a shining light;" and many who have heard his name mentioned with honour, have long been looking for a more extended account of his life and ministry than has yet appeared. This has been eagerly expected from the able pen of the Rev. Mr.

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Parsons, of Leeds; and, as the hopes of yet being favoured by him with such a production, are not wholly abandoned, his engagements with the family of the deceased have so operated, as to render the present memoir less complete than it otherwise might have been.

Of the parentage and early years of Mr. Lambert, the writer has not been able to procure much information. He perfectly remembers, however, being once in Mr. Lambert's study, when he took out a folio volume of old divinity, and began to relate its history,—saying that it was given him, when young, by a pious lady, under a persuasion she felt, that he would, at some time, become a preacher. This was previous to his having entertained thoughts of the ministerial office; and proves that, at an early period, he discovered such piety, and knowledge of religion, as to give rise to such an expectation respecting him. It appears that he was a servant in some gentleman's family, and left that situation, about the age of twenty-three, to enter the Independent Academy at Heckmondwike, under the care of the Rev. James Scott. Here he made that proficiency in classical and sacred literature, which enabled him to appear with distinguished acceptance in performing the duties of the sanctuary. He was much admired as a preacher, while at the Academy; and such was his piety, ability, and holy zeal, that his tutor and fellow-students were constrained to entertain a very high

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esteem for him. It was his intention, on leaving Heckmondwike, to spend some time at one of the northern Universities; but Providence pointed out a different course, and provided an important situation in the town of Hull, which he was immediately called to fill.

Some circumstances having occurred in the church assembling at Dagger Lane, which rendered a separation necessary on the part of those who were of congregational principles, the late Mr. Edward Riddell, of that place, with ten others, began to entertain thoughts of forming a new society. After much deliberation and prayer, they were convinced of the propriety of such a step, especially as they saw that another place of worship was evidently wanted, and likely to be in every way conducive to the extension of the Redeemer's kingdom. Mr. Riddell, proceeding on a journey, took occasion to visit Mr. Scott, at Heckmondwike, to whom he made known the situation of his friends in Hull, and became acquainted with Mr. Lambert. Influenced, no doubt, by the representations of the tutor, Mr. Riddell received the most favourable impression respecting him, and felt desirous of having him settled at Hull. On his return, he communicated his sentiments and wishes to his brethren, and a correspondence immediately commenced, which terminated in their connexion with Mr. Lambert, as their pastor.

He entered on his stated labours at Hull, in the year 1769, when the state of religion was very low. For a considerable time the prospects of revival were highly inauspicious. The work, however, gradually proceeded; the spirit of hearing increased; and sinners were converted from the error of their ways, until at length the church, originally consisting of eleven members, amounted to more

than five hundred. And had Mr. Lambert been ambitious, as it was justly said, of swelling the catalogue of names in his church-book, he might have done so far beyond this statement. But he was rather too timid and cautious upon this subject; and, from what he saw of indecision in some, and of reluctance in others, was sometimes too backward in giving due encouragement to persons of suitable character. Nevertheless, his great object, in all things relating to church-fellowship and discipline, was to preserve internal peace and purity, and to secure, as far as possible, the moral beauty and honour of social religion, in the eyes of the world.

No transaction in the life of Mr. Riddell afforded him greater pleasure than the settlement of his highly esteemed pastor. He was often much affected with the recollection of the circumstances connected with it, and could seldom advert to them without being melted into tears. It was his happiness to see an enlargement of their first place of worship; and when a further enlargement became necessary, he was instrumental in the erection of another chapel, in Fish Street, where the congregation now assembles. This spacious and elegant building was opened July 31, 1782; and afterwards enlarged in 1803. Nor was this worthy man merely anxious to encourage and strengthen the hands of his own minister;—he was always ready to exert himself in the support of newly formed, or enlarging interests. In this respect, his line of business was found highly advantageous, as it frequently enabled him to render essential service by his advice. At Grimsby, Malton, Swanland, Pickering, Bridlington, and other places, he was the instrument, either of erecting new chapels, or of rebuilding and enlarging others. Indeed, Mr. Lambert, several years

before his death, was so happy as to witness a spirit of primitive zeal and benevolence among his people in general. They beheld, with Christian concern and pity, the moral darkness which pervaded most parts of Holderness, and instituted among themselves a Home Missionary Society, for spreading the knowledge of divine truth where their exertions appeared to be necessary. They engaged the Rev. Henry Earl, now of Thorn, to labour under their direction. He was first stationed at Patrington, and afterwards at Hornsea, and preached in many of the neighbouring villages with considerable success. In addition to his exertions, three or four gentlemen of respectability in the church, were induced to exercise their talents as lay preachers. Their united exertions were the means of promoting true religion to a very considerable extent; and of erecting convenient meeting-houses at Patrington, Hornsea, Skipsea, Leaven, Burton, Pocklington, Market - Weighton, and Selby. Temporary places of worship were also opened in other towns and villages. These were for the most part well attended; and such effects were generally produced, as to give the highest satisfaction to the parent congregation in Hull. While their venerable pastor was addressing crowded auditories at home,—while they were drawing water from the wells of salvation, for their own refreshment and delight,—they had the happiness of seeing many streams, proceeding from the same source, to bless and fertilize the surrounding country.

"When I first came to Hull," said Mr. Lambert, "the prospect was no way promising; but though I had several invitations from more settled and numerous congregations, my heart was particularly disposed to you; for I had good reason to believe, that God had directed me hither."—That this was indeed the case, the peculiar bless-

ing which always attended his labours, the happiness of the people under his care, and the high character they attained for piety and religious feeling, abundantly testify. "Many of you," said the eminent preacher, who had to address them on the solemn providence connected with Mr. L.'s removal, "are now sorrowing as his children; and with all the commanding feelings of that relationship, you exclaim, 'My father, my father!'" He was indeed your father, and he had 'no greater joy than to hear that you walked in the truth.' On the day that first brought you to this place, you were in a state of thick mental darkness, and obdurate unbelief. 'At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Then were you the slaves of unholy and degrading passions, the wretched vassals of the prince of darkness, exposed every moment of your lives to all the horrors of eternal death. Probably you came hither, in the first instance, not only without any rational motive; but, which is still worse, under the immediate government of such principles as are most humiliating to man, and most displeasing to God. But, under the ministry of that gospel, of which you were so sottishly ignorant, or which you came to hear in the spirit of base malignity, a great and wonderful change has been wrought; a change which has inspired the joy of angels, the admiration of your neighbours, and which will prove the subject of your own eternal gratitude. By the mighty energy of that word, you were raised from your death in sin to newness of life; you were delivered from your awful state of thralldom, and were introduced to 'the glorious liberty of the sons of God.' And to whom, under divine influence, do you

stand indebted for this happy revolution in your moral circumstances? To him whose voice you shall hear no more. That voice was to you as the voice of God. You heard, you felt, you were subdued—subdued to the feet, and to the sceptre of Jesus. You saw yourselves fallen in Adam, totally lost, destitute either of merit, or power to merit. Then, having no other resource, you fled for refuge to the cross of Christ; you trusted his ability and willingness to save; and thus found the joys of pardon, and assured acceptance with God. And through every period of your connexion with this church, subsequent to that of your conversion, he has been the honoured instrument of your growing instruction, stability, and happiness.

“Seasons of celestial enjoyment under his ministry, are recorded upon the faithful tablet of your memories, which will be renewed and increased by recollection, through the whole of your present probationary course, and will occasion your thankfulness and joy in your exaltation at the right hand of the throne of God. Call to remembrance ‘the former days,’ the days of divine revival, the days of refreshing from the presence of the Lord. How seasonably has his spirit of grace been poured out upon you from on high, under his ministry! When your consciences have been oppressed with guilt, when your minds have been agitated with slavish fear, and distracted with worldly cares and sorrows, what relief, rest, and peace, have you found here! Under some peculiar affliction of the Holy Spirit, you have sometimes been filled with such awe of the majesty of heaven, and have been so absorbed in the meditation of his glory, that you were constrained to say, in the language of Jacob, ‘This is none other than the house of God, and this is the gate of

heaven.’ Then you have felt yourselves in the presence of God; and while listening to the glad tidings of salvation, or in commemorating the dying love of your ascended Lord, or uniting in other exercises of social devotion, you have realized as much happiness as you can venture to anticipate, till you see Him as he is. The heavenly influences that accompanied the administration of ordinances, were diffused, and filled the place. There was a general union, and sympathy of spirit, in the delightful intercourse. And while thus receiving the pledges and prelibations of the sublime pleasures of heaven, you became indifferent and dead to the world, with all its cares, and superior to the body, with all its infirmities. Although I have no incense of adulation to offer, I must be allowed to say, I know your affection and liberality, your union and zeal. Your praise is in all our churches.—In your connexion with the deceased, you exhibited the happiest traits of conformity to the mind of your common Lord. Can you then forget the man, by whose seasonable interposition you have been snatched from the jaws of death? Can you ever forget the man, whose whole life has been devoted to the happiness of yours? What tears of gratitude do you owe to his name, to whose honoured exertions you owe your deliverance from perdition, and your standing and blessedness in the favour of heaven! While memory holds her seat, this cause, and the eminent instrument of its advancing prosperity, must be often in your thoughts. Often, when you take your seats here, and look to the place I now occupy, with the mingled sensations of gratitude and sorrow, you will think of him, whose face you are to see no more; and as often will you press forward, with renewed ardour, to join him in the church above.”

The leading subjects of Mr. Lambert's stated ministrations, formed a most happy combination of scriptural doctrine, practice, and experience. His sentiments were similar to those of Dr. Ridgley; though, towards the close of his life, a slight alteration took place in his views, as to the aspect of the atonement. On this, as on most other subjects, he is known to have perfectly coincided with the late Dr. E. Williams. In consequence of this, together with the manner in which he exhorted the unconverted to believe and repent, he was, by some, very ignorantly and perversely represented, as an Arminian. "Some," said he, "blessed be God, not many, have charged me with not preaching the Gospel. But in this 'I have a good conscience.' I preached what I was taught of God, and I dare meet them with my appeal at his tribunal; nevertheless, I rather pray, that he may give them repentance, and renew a right spirit within them. As to the doctrines I have preached to you, they are what I have lived upon for my own support and comfort;—I can die by them, and hope to make them the subject of my rejoicing for eternity. I have desired to know nothing among you, save Jesus Christ, and him crucified." Of the sermons contained in the first volume he published, he thus speaks in the preface: "Salvation by grace, through faith in Jesus Christ, to the honour of God's character, and as it tends to promote the interests of real holiness in the hearts of men, is the principle which runs through them all. This I apprehend to be the doctrine of the Scripture, of our venerable reformers from popery, and which will be found to stand in that day, when every doctrine, incompatible with this, shall be consumed as wood, hay, and stubble;—a doctrine which I have more than once experienced the

support of, apparently in the near approach of death;—which, while living, I trust it will be my endeavour to vindicate, and which, when I die, I hope to prove a truth. Other foundation can no man lay, (Paul himself being witness,) that can support the soul in its last and solemn appearance before God."—Such were his views in the year 1788; such they had been for years before; and such they were to the last hour of his life.

His principles, as a Dissenter, were of the noblest kind; and in acting upon them, he always discovered a consistent moderation, united with firmness and candour. He disapproved of ecclesiastical establishments, so constituted by human laws, as tending to bring Christianity into suspicion. The principles on which they are commonly defended, appeared to him by no means applicable to a religion already enjoined by the authority of heaven, and therefore incapable of receiving any additional obligation. To establish such a religion by human enactments, he considered as something like the erection of pillars to support the skies, or the building of a chariot, to convey the sun more effectually through his circuit. He was also convinced, that such an interference with religion, on the part of civil governors, is a reflection on the wisdom of Christ, and an infringement on his divine authority. To him, therefore, it appeared, that to consider any body of men whatever, as having established the Christian religion, by laws of their own making, is to behold them much in the same light as that in which we should view the proceedings of some voluntary, unauthorized society, which should take upon itself to establish the existing laws of England! But though these were his views of national establishments, his principles, like those of his brethren in general, were such as

could not, for a moment, admit of any thing like feelings of *hostility* towards those who considered themselves established by human laws. On this point, he thus expresses his sentiments in the preface to a sermon, preached October 19, 1803, the day appointed by royal authority for a general fast. After noticing, with cordial approbation, the Christian spirit expressed in the form of prayer prescribed for the occasion, he says, "from the pretty extensive knowledge the author has of the principles and dispositions of the orthodox Dissenters, our Episcopalian brethren may rest assured, that they have no hostile designs against any part of the constitution, either in Church or State. They love their King, they highly venerate the constitution of their country, and account themselves happy in those privileges, civil and religious, which they and their ancestors have now

so long enjoyed, under the reigns of his present Majesty and his illustrious forefathers. Their churches are indeed neither national nor episcopal, but select and voluntary; consequently, upon the principles on which they act, while from conscience they can own no other Head of the Church, nor Lord in it, but Jesus Christ, they can never attempt the overthrow of any public institution, which is supposed to be calculated for the promotion of the knowledge and worship of Almighty God. As Britons, and as Christians, their desire is to study the things that make for peace, seeking the good of the land in which they dwell, and cordially praying for our British Zion. And that this spirit may diffuse itself through all ranks of men, and denominations of Christians, is the prayer, and shall be the pursuit of the author."

(To be continued.)

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON SELF-KNOWLEDGE.

MANY men evince great eagerness and solicitude in their inquiries after things rare, distant, and foreign; while the things which are common and near at hand, however important, are treated with marked indifference: thus the observation of Pliny is every day verified; *ea sub oculis posita negligimus; proximorum incurioni, longinqua sectamur*: i.e., "we neglect the things which are placed before our eyes, and, regardless of what is within our reach, pursue whatever is remote." Man is unquestionably one of the most interesting subjects of research, which can employ the inquisitive thoughts of man. He may find, in himself, what is far more worthy to be examined, investigated, and studied, than in all the minute and magnificent objects, all the opening and

attractive scenes, all the living and moving creatures around him, infinitely diversified as they are. Some philosophers say, that man is a microcosm, or little world, resembling, in miniature, every part of the great. Even admitting this to wear the air of a poetic fancy, there is surely still enough in our nature to awaken both surprise and reflection; enough to engage the warmest passions and strongest powers of the mind. When we view the body, and attentively examine the exact symmetry of its several parts, with the nice adaptation and use of its senses; when we contemplate the soul, endowed with faculties and capacities, which at once bespeak its high origin and future destiny; and when we further proceed to consider the intimate and inexplicable union of this intelligent immaterial principle with a system

of organized matter, who can forbear to exclaim, in the language of the Psalmist, "I am fearfully and wonderfully made!" How exquisite the workmanship of this clay tenement! How marvellous and mysterious the nature of that immortal spirit which inhabits it! As the one was reared and embellished by the hand, so the other was kindled and created by the breath, of the Almighty, and both are incessantly sustained by his paternal care. But it is possible to know much of the curious structure of the body, much of the wide range and lofty reach of intellect, and much of the cultured regions of imagination and taste, and yet know nothing of ourselves as we ought. It is an acquaintance with our moral habits and relations, our spiritual wants, dangers, and resources, which is of most consequence. The scrutiny necessary to gain this knowledge, is to the majority uninviting and even irksome. There is too much truth in the assertion of the poet, *Nemo in se tentat descendere*—"No one tries to descend into himself."

It is readily granted that a thousand difficulties must be encountered, in the very attempt to acquire self-knowledge. We naturally shrink from every task, or undertaking, which is likely to prove painful to our feelings. And who can look narrowly and closely into his own heart, without finding much to grieve and humble him? Who can search that secret chamber of imagery, without discovering, as he proceeds into its dark and innermost recesses, still greater and greater abominations? What errors and prejudices, evil tempers, irregular passions, and corrupt propensities! Now let there be even a sincere desire to detect and eradicate these errors, prejudices, and propensities, yet are they like noxious weeds in a field, which, after seeming for a time cleared away, rapidly spring up afresh,

and at once disfigure the soil, and disappoint the husbandman's hope. The truth is, our nature is deeply depraved, tainted, and defiled by sin, as is clearly demonstrated by the conduct of our species, in all the stages, and circumstances, and vicissitudes of human life. This melancholy truth is, indeed, denied by half-taught, proud, overbearing philosophers, who glide over the surface of things; but is freely confessed and deplored by all men of sound judgment, penetration, and piety. "There do exist," says Lord Bacon, "most profound fallacies in the mind of man. Nor, like inferior prejudices, do they delude in single instances, by darkening and ensnaring the judgment; but their influence is really from a depraved and perverse predisposition of the mind, which distorts and confounds all the presentiments of the understanding. For so far is the human mind from resembling a plain, pure, and perfect mirror, clearly receiving, and faithfully reflecting, the rays from objects, that it is rather like an enchanted glass, full of illusions and spectres." This view of human nature, was taken by the great father of philosophy, not from whimsical theories, but from facts; and it may convince us that it is no easy matter to be truly acquainted with our own principles, motives, dispositions, tempers, dangers and defects. But, whatever difficulties and hindrances may obstruct us in the pursuit of self-knowledge, a conviction of its paramount importance should urge us to seek it with strenuous and persevering assiduity. The high value which the ancients attached to this kind of science, was evinced by their causing the oracular precept, which recommended it, to be inscribed in golden letters over the temple of Delphos. And yet we have reason to conclude, that their ideas on this point extended not beyond the prudential

counsel, whose province is confined to the low and limited concerns of this life. We are favoured with a light, which none of the sages of Egypt, Greece, or Rome possessed; a light which unveils the awfully momentous realities of the eternal world. All our present interests, dwindle into trifles, and are as feathers in the scale, weighed against the future misery or happiness of the soul. The consequences of self-ignorance strike us as unspeakably appalling, when we extend our views to an everlasting and unchangeable state. If we know not our own character it is impossible that we should know God, or enjoy his favour. Yet how many myriads dream of heaven, and felicity, who are in the high way to hell, and endless woe. The fatal effects of self-delusion are every where but too apparent. Alas! it hurries multitudes blindly and impetuously forward, into the bottomless gulf of horror and despair.

Thus it appears, that our safety and happiness, in the highest sense, are intimately connected with self-knowledge. Nor is it less necessary to man, considered in relation to society, and the duties which he owes to his fellow-creatures, whether superiors, equals, or inferiors. If we have not just views of our own talents, tempers, passions, and infirmities, we are liable every moment to be betrayed into rash councils, and unlawful or imprudent courses; to be involved in temptations and snares; to injure and alienate our warmest friends, or irritate and arm our inveterate enemies. Hence absolute Princes are so often led into measures which shock mankind, and precipitate their own ruin; being raised too high to hear the voice of truth, and swelled with arrogance by the flattery of officious parasites, till they fancy themselves a sort of gods placed beyond all controul. But if self-knowledge

be so essential to our safety and peace, and so requisite to the right formation of the character, and the proper direction of the conduct, by what means and methods shall we acquire it? This question merits more attention than can here be devoted to it. It is certain, that the pages of Plutarch and Epictetus, and such writers, can afford us very little aid. There is but one book which furnishes an infallible directory in this interesting study. The Bible accurately describes every symptom of those maladies which affect the soul, and except we know, and feel, our disease, we shall neither prize nor seek the only efficacious remedy provided. The Bible points out our aberrations from the path of rectitude, and unless they are perceived and lamented we shall never be reclaimed. The heathen sages were continually reiterating the sententious maxim, *Know thyself*, while it is evident, they themselves either understood not its full meaning, or felt not its force. It was a hollow, outside, specious morality, which they inculcated. Cicero, and even the grave Seneca, indulge in language of unblushing self-applause, which, if used by any among us, would be regarded as positive proof of disgusting and insufferable vanity. The former of these philosophers expressly says, "*Nec enim dum ero, angor ulla re cum omni caream culpa; et si non ero, sensu omni carebo*:" i. e. "While I exist, nothing will distress me, for I have no fault whatever; and if I shall not exist, I shall be devoid of feeling." The Christian who sits at the feet of a superior master, is better taught in self-knowledge, and therefore employs humbler and juster language. The Holy Scripture gives us the only true delineation of man, being, if I may be allowed the figure, a moral map, in which the original beauty and the present deformity of our nature

are exhibited ; where all the vile and abhorred sloughs of luxury and sensuality, the stormy heights of ambition, the volcanic eruptions of pride, anger, envy, and cruelty, the dark serpentine retreats of craft, fraud, sophistry, and infidelity, are accurately marked. We must, therefore, come to the law and to the testimony, if we would know our real state and character. "The word of God," says the Apostle, "is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." To use this keen instrument with effect, in anatomizing the inner man, we must turn aside from the restless throng in which had examples predominate. The tumultuous crowd infatuates and inflames the mind. Many fly from business to amusement, and from amusement back to business, without allowing any interval for calm and sober reflection. However much they may be known and greeted abroad, they are, in a certain sense, absolute strangers at home. Whoever may be claimed and numbered as their friends, with their own hearts they have no acquaintance. Indeed there is no possibility of cultivating that important science, which it is the object of this paper to recommend, while perpetually exposed to the noise, and strife, and perturbation of the world. A mathematician might just as reasonably hope to transmit his discoveries to posterity by drawing his diagrams on the sand, which is every moment invaded by the tides and tempests of the deep, as any one expect to make proficiency in self-knowledge, amidst frivolous pleasures and distracting cares. Yet though occasional solitude is necessary, this, of itself, is not sufficient to ensure the desired result. If we would succeed, we must set about this work with

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seriousness, vigilance, and prayer. Those whose minds are naturally of a romantic and excursive turn, are often in more danger alone than in company. He, therefore, who would improve his hours of retirement to growth in self-knowledge, must join with the attentive perusal of God's word, watchfulness, and prayer. Without these, the best rules and resolutions, or the choicest books and brightest examples, will be vain and unavailing. When our utmost caution is used we are too frequently deceived. Our purposes which seem firmest are suddenly dissolved, our passions disordered, our motives insensibly corrupted. Gregory the First, at the close of one of his expositions, describes that holy jealousy which every Christian ought to feel, in so natural and touching a manner, that I shall give the reader a short extract from it. "Having finished my work, I see I must return to myself. From speaking in public, let me return to the court of the heart; let me call my thoughts to a serious consultation, with a view to discern myself, that I may observe whether I have spoken evil inadvertently, or good in a wrong spirit; for then only is real good spoken in a right spirit, when we mean by it to please Him alone from whom we receive it. The good which I have spoken, I have received from above, and it is less good through my sinfulness.

"For, averting my contemplation from words and sentences, the leaves and branches, and narrowly inspecting the root of my intention, I know that I meant earnestly to please God; but the desire of human praise mixes insensibly with this intention. I discover this slowly and afterwards, and find that the execution corresponds not with the first intention. While we really mean to please God at first, the love of human praise steals into the mind, and overtakes and accompanies the pure design ;

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as in eating, what was begun through necessity and in innocence, terminates too often in excess." Holy vigilance and devotion are among the best means that ever have been, or can be tried, to curb and restrain the vagrancy of the thoughts, to prevent or allay the tumult of the passions. Let every Christian then often pour out the prayer of David, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

AMICUS B.

ULYSSES, JUN. ON THE SUPERIORITY OF OUR OLDER WRITERS, IN REPLY TO LUCIUS.

(See Cong. Mag. for Aug. 1820.)

"To things immortal Time can do no wrong; And that which never is to die, for ever must be young." Cowley's Ode to Hobbs.

It will probably astonish Lucius not a little, to find, that Ulysses, jun. after having his ignorance so thoroughly and sharply exposed, and after being branded as the *pert libeller* of the moderns, should dare again to appear in open Court. But this sanguine pleader, who had taken his *brief* so promptly on behalf of the priority of the moderns, must not feel displeased, however great may be his disappointment, if the completeness of his triumph is disputed, and if the arm which his fervid imagination had pictured, as already "palsied," before the final shock of Lucius's eloquence had fallen upon it, should still appear in hostility to the claims of this most flattered of ages. "*Amazingly as logic and right reasoning have been improved*" in the age on which Lucius has so happily fallen, he must not be offended, if, in self-defence, I should happen to prove, that he has not afforded the most successful illustration of his own assertion. Triumphant as is the style in which he closes his argument, and specious as, to a

superficial reader, may appear the case he has made out, I hope to be able to shew to our enlightened Jury, that his reply to my remarks, furnishes in the main, a corroboration of my statements, and that where it does not so, it becomes, in a great measure, irrelevant.

I am not insensible to the disadvantage I labour under, in appearing to answer to the character of a *libeller of the moderns*; and of the vantage ground my opponent holds, in appealing to the principles of vanity and self-love—both of which are, I conceive, naturally enlisted in favour of Lucius's client. Every reader, who has not been at the trouble of conversing much with the men of other times, is disposed to make common cause with Lucius, and to feel as a party to his pleadings. There is at least something amiable in speaking well of the men of one's own age; and besides, it is gratifying to our self-complacency. We share the honour, if we do not earn it. And Lucius, has doubtless, already said with Ovid, though he may have done less to entitle him to the feeling,

Præca juvenat alios, ego me nunc denique
natum

Gratulor.*

But I will not detain your readers by introductory observations. I wish immediately to close with my adversary on the points at issue. A considerable portion of what Lucius has written, is inappropriate, because it does not concern the precise times attempted to be contrasted. He has mistaken my words, and thereby fallen into an error, fatal to the most valuable part of his induction. It certainly would have been preposterous to attempt to draw the line so distinctly, as to fix to a single year, the period which I meant to characterize as the most brilliant,—and to say, that after a given day

* Let antiquity delight others, I congratulate myself that I was born in the present age.

there was nothing to be found of that greatness, which had made the preceding era so illustrious. I had left a considerable space between the two periods brought into comparison. I could never have thought of contrasting points so near together as those which Lucius supposes me to intend. I am well aware, that the intellectual shades discernible in different ages, like the rays of light exhibited in a rainbow, are allied and intermingled at their boundaries, so as to render it next to impossible to say, where one ends, and another begins. The line is not distinct enough for such precision. I assumed the close of the seventeenth century, as the general boundary, and not as a territorial or legal frontier, beyond which the whole intellectual world was to be set down, as a barren and uncultivated waste. And had this been my intention, of course he must have expected me to claim all who had appeared as great men within the given era. But, I named expressly, as the points of my contrast, "the authors from the era of the reformation to the close of the seventeenth century," as the first part of the survey—and "the authors of the past and present age," as the latter. By the term *age*, I little expected to be understood, as speaking of a *century*. By the express term of my statement I conceived I had restricted my view to the latter half, at least, of the eighteenth century. This made my comparison more distinct and tangible. But even had I intended to compare the authors of the sixteenth and seventeenth centuries, with those of the eighteenth and nineteenth, nothing could have been more unjust, than to adduce the names of individuals, who had attained the height of their celebrity many years before the close of the period assigned—claiming them as the ornaments exclusively of the

eighteenth century, merely because their lives extended into it. Neither do I conceive Lucius entitled to name the men who were educated before the close of the century in question, as they may justly be considered the products of the given period. If then, I be allowed to claim all who had arisen to eminence before the close of the seventeenth century, and if your readers will subtract from Lucius's statement both these, and the great men who had been educated, and who had received the impulse and bias of their minds, within that period; and if these latter be assigned neither to Lucius nor myself, he will then find his induction reduced to a very meagre display.

Among the names that I thus demand as the ornaments of the seventeenth century are Newton, Sherlock, Berkeley, Flamstead, Halley, and Bentley. I might enlarge my demand to Addison, nearly thirty years of whose life were spent within the given date, to Dr. Clarke, who was born in 1675, and to Butler, born in 1692. I am not, however, anxious to claim either of these latter names, and, therefore, consent that they be given to neither side, as ranking with those who received their education in the seventeenth, though their writings appeared early in the succeeding century. I call back the attention of Lucius, then, to the comparison of the men of the *past and present age*, with those who had appeared in the republic of letters, in this country, before the close of my first period; and if he will condescend to "divest himself of his prejudices," he will perhaps find, that his client has little cause to rejoice in the success of his advocacy. Does he suppose that my statements were made without due consideration of the list of names I might be called upon to adduce, or without any knowledge of those he has been pleased to name against me?—Will

he pretend to compare any philosopher of modern times to Lord Bacon? Any mathematician to Lord Napier, Harriot, Wallis, Neil, or Barrow? Any astronomers to Newton, Wallis, Sir C. Wren, Flamstead, Halley, Horrox, Hooke, and Crabtree? Any poets to Milton, Shakespeare, Dryden, Spenser, and a host of others? Has Lucius forgotten, or did he never know, that by far the most profound mathematician and astronomer, who has appeared since the revival of letters, published his *Principia* in 1687? Or, did he suppose, by bringing forward, and multiplying proofs of the mechanical, physical, and practical skill of the present age, he was invalidating my statement of the *mental* pre-eminence of our ancestors? My question did not regard the usefulness, or the excellence, or the practical wisdom of the two periods; but the comparative strength of intellect, and brilliancy of genius. I had spoken of *abstraction*; and had my eye upon such men as Bacon, Hobbs, Cudworth, Locke, Barrow, Cumberland, Berkeley, John Smith, Glanvill, Henry More, Newton, Napier, and many others. He brings forward Sherlock, Berkeley, Butler, Young, Watts, Doddridge, Hume, Reid, Campbell, and Stewart. Now, the three first clearly belong to my period. The three next—Young, Watts, and Doddridge, I cheerfully leave in his possession, satisfied, that, however good, and great, and useful, they may have been, Lucius is the first person that ever described them as eminently profound and abstract. That both Hume and Campbell were men of considerable powers I readily allow. Campbell had a fine, clear, didactic understanding, but was not eminent for abstraction: and as to Hume, every one who is at all conversant with his philosophical works, must perceive, that though he is an acute

thinker, and highly sagacious in the detection of the errors which were interwoven with the accredited metaphysical systems of the day, he is yet infinitely far from being either an exact or profound philosopher, and that he always becomes entangled and self-involved when he attempts the exposition of a theory. Perfectly the reverse of this was true of most whom I have named. As to the two remaining authors, I very much doubt if *abstraction*, in a pre-eminent degree, is to be ascribed to either of them. It is rather for a talent of reducing the subtleties of metaphysics, and philosophy in general, to the forms of the common sense and common language of mankind, by which every individual feels he can hold them,—an embodying the abstraction into something visible, tangible, and real, for which these individuals are so justly admired.

I had spoken of the pure and lofty fancy of our older writers, and of course I had in my recollection Spenser, Shakespeare, Taylor, Milton, and Dryden. Lucius mentions Addison, Pope, Thomson, Gray, and Goldsmith. The two former were born and educated in the 17th century, and had risen to eminence before the termination of the period which I had specified. With respect to Thomson, Gray, and Goldsmith, since they are introduced as specimens "of pure and lofty fancy," I should say no one acquainted with them, and with the authors I have named, would for an instant think of a comparison. The effects of the writings of these two classes of authors are widely dissimilar. The feeling of the one class is that of genius:—the feeling of the other is, in a great measure, that of art, and of painfully elaborating into new forms the productions of former writers, without so much as introducing into their works a *single new image* from

the external universe, and often utterly vitiating old ones, by the attempt at improvement.—And, after all, not one of the authors he names, was conspicuous for a pure and lofty fancy.—I had named “massiveness and symmetry of thought,” and had a reference particularly to Lord Bacon, to Milton’s prose, to Hooker, South, and Taylor. He mentions against me two names which are to outweigh all I could bring forward—Burke and Johnson. Burke was highly eloquent, oratorical, and impassioned, but will bear no comparison with *either* of the elegant and powerful writers I have named. Certainly of Johnson neither massiveness nor symmetry is the characteristic; he was only a moral philosopher, and that of the most *practical* description. As to style, I do not fear contradiction in affirming, that he has but one way of expressing his choicest and his most common-place thoughts; and the stately uniformity with which he brings them out, must considerably enfeeble their impression upon every one who reads many pages at a time. In truth, his style can hardly aspire, in its general character, to the praise of a *stately uniformity*, as it is very often nothing more than big, stiff, and latinistic. In short, to compare him with Milton, is like setting a block of stone from a quarry by the side of some exquisite piece of Gothic architecture. I had mentioned invention, originality, humour, and the higher kinds of wit, and, under these various terms, had a reference to several classes of writers—such as De Foe, Shakespeare, John Bunyan, the author of *Hudibras*, Dryden, and many others: and, against me, he brings forward Steele, Swift, Fielding, and Sterne:—only one of whom can be characterized by wit, and neither of them by eminent originality, though they may all be fairly

allowed to possess considerable humour and pathos.—For the higher kinds of wit—vigorous and continued satire, Cowper alone is matched against Butler, Dryden, Buckingham, and innumerable others. I had mentioned the extensive learning of our older writers, certainly not with a view of setting any *one* of them before the eminent and accurate scholars of the past and present age; for I am well aware that none among them are to be brought into competition with Porson, Burney, and several pre-eminent living characters. But I intended that there was then, among literary and professional men, a much more general acquaintance with the classic authors; and that if they had scarcely a critic or a scholar who could vie with some we can produce,—yet that they could show a much larger number, who were extensively versed in the classics, and in the writers of the classic languages. And, against this, Lucius brings forward no proof. By far the most eminent scholar he names belongs to my side of the argument. Bentley was born in 1662. In 1692, he published his celebrated *Sermons* at Boyle’s Lectures, and, in 1693, was made Librarian at St. James’s. His controversy with Boyle was all published before the year 1700. His *Dissertation on the Epistles of Phalaris, Themistocles, Socrates, and Euripides*, was published in 1697; and though his *Terence* was not published till 1796, his character, as the first classic and critic in England, was fixed before the close of the seventeenth century; and, perhaps, I might with justice add, that England has never produced a more elegant scholar, or a more profound and sagacious critic. But I am running into particulars which I meant to avoid. My former remarks were all general, and intended principally to bear on what I denominated the lofty

studies of speculative philosophy. I considered that all the *great* discoveries in abstract philosophy are due to the age I had eulogized—that by far the most profound and the most important principles of the sciences were discovered by our ancestors—and that, though there had been many valuable and important improvements made on their principles in later times, yet that little had been done by the moderns that evinced either such originality or vigour of mind. I had a special reference to the discoveries of logarithms by Napier, of the laws of motion by Wallis and Wren, of the pendulum-clock by Hooke, of the laws of optics by Gregory;—to the mathematical and astronomical discoveries of Newton, and the Algebraic discoveries of Thomas Harriot. I had admitted the vast superiority of the moderns in the physical sciences, and some of the arts; but had attributed this superiority to “the apparatus and instruments” which the ancients had bequeathed to us. Lucius quite mistakes my meaning, and supposes by *apparatus and instruments* I referred to the mechanical instruments of the natural philosopher. As if I could have been so absurd as to compare the telescope of Horrox and Crabtree, by which they first discovered the transit of Venus, with that of Sir W. Herschel, or could think of alluding to the time-pieces of Hooke, or the air-pump of Boyle. I used the terms *intellectually*, and had a reference, first, to the *novum organum*, and secondly, to those truly great *instruments and apparatus* of physical philosophy, geometry, trigonometry, Algebra, &c. &c., on which, as on principles, all our modern advancement has been founded. I fully admitted the superiority of the moderns in all the branches of natural knowledge, and had a reference especially to chemistry, botany, natural history, surgery, medicine, navigation,

agriculture, &c. &c.; but I had said, that our pre-eminence arose from the successful application of the principles discovered by the ancients, and I intended to refer all these improvements to their legitimate fountains—the inductive philosophy, and the pure mathematics. These were the roads which our fathers cleared for us, we have only travelled upon them. I had claimed for my favourite era, the praise of being more *intellectual, speculative, and sublime*;—my proposition is confronted by proofs, that this is an *age of great energies*. But what sort of *energies*? Why, certainly *physical* energies:—I am referred to the Bible and Missionary Societies, to Drs. Carey and Morrison, and Sir W. Jones; and, finally, to the Evangelical Magazine:

Risum teneatis, amici?

But what has all this to do with proofs of profound talent, genius, abstraction? It is beside the mark. Lucius says, this is “the most mechanical inventive, and ingenious of all ages—the age of civil and religious freedom.” Yes: I never meant to deny either. It is the most *practical* of all ages. All our professional men are philosophers, and all our philosophers are Baconians; but are any of our Baconians, Bacons? It yet remains, that Lucius should bring forward his instances, not of the advances of modern science, the grace of modern composition, or the melioration of human society; but of discoveries in abstract philosophy, equally splendid with those of Bacon, Napier, Newton, and Norwood; of genius as pure and lofty as Spakespeare, Milton, and Spenser. Till he does this, “I demand an applause and a triumph as great as the discomfiture which it has been attempted to inflict,” and remain,

Your's respectfully,

ULYSSES, JUN.

A SERIES OF LETTERS ADDRESSED
TO A MEMBER OF THE CHURCH
OF ENGLAND ON THE SUBJECT
OF DISSENT.

LETTER X.

OBJECTIONS AGAINST DISSENT
ANSWERED.

My Dear Friend,

THE arguments which I have advanced in justification of my separation from the church of England, I certainly deem quite sufficient. But that nothing may be wanting to render my defence complete, I shall proceed to encounter those objections against Dissent, which are generally brought by those who continue in the Establishment, and which they consider sufficient to quiet their consciences, notwithstanding the great imperfections and defects which they have to endure in that church.

You say, in the first place, that Dissent is a *novelty*, and a *modern innovation*, while the Episcopal Church is rendered venerable by antiquity. I confess, that Dissenting churches in this country can claim nothing like antiquity, the first of them being organized at *Wandsworth*, a village near London, about the year 1572, under the Presbyterian form of Government, though there had been Dissenters from the Established Church of this country, which was then Papist, from the time of *Wickliffe*, who was born in the year 1324. Those Dissenters were then called *Wickliffites*, and *Lollards*, that is, fanatics; and afterwards *Brownists*. The church of England was unquestionably completely Papist, till the reign of Henry VIII, in the year 1538, when the reformation in this church may be considered as commencing, which, in after reigns, proceeded with but tardy steps, till the grosser abominations of Popery were extirpated, and the doctrines of the reformation adopted. Certainly, then, it does not become your church to say any

thing about *antiquity*. This plea, if it have any weight, comes better from the church of Rome, which can make pretensions to higher antiquity in this country than either our churches or yours. But you point me to your Cathedrals, and your stately edifices of Gothic, and other orders of Architecture, and tell me, these are our *proofs of antiquity*. But, I ask, who built them? Certainly, not the reformed church of England. These are the spoils in which your church plumes herself, and then in swelling words of vanity boasts of her antiquity! But though the existence of Independent churches in this country is of modern date, yet, we find the models of them in remote antiquity, even in the days of the apostles, as I have already demonstrated; while I challenge you to prove, that any thing resembling an establishment of a Christian church existed for several centuries after that period.

But, again, you charge us with the crime of *schism*; and you call us schismatics. If you mean by this, that we are *separatists*, I confess it is true;—but then, if it be a crime, why did you set us the example? The church of Rome may well bring this charge against us both; for in her estimation, both we and you are heretics and schismatics, having alike separated from her communion, and nearly at the same time. And does it not reflect eternal honour upon our forefathers, that they broke from her cruel yoke, and asserted their right to enjoy liberty of conscience? Granted, say you; but then, why do you separate from the Protestant reformed church of England as by law established? I reply, for the same reason, that our forefathers dissented from the church of Rome, that we may enjoy *full* liberty of conscience, and exercise all the prerogatives of our free agency, which the Episcopal Church of these

realms denies her members ; for with this high crime she will be ever chargeable so long as she prescribes the Creed which they are to believe, the ceremonies of worship which they are to use, and the supremacy of the reigning Monarch in spiritual things, which they are required to acknowledge. Surely, separation from the established religion of the country, is not necessarily and essentially a crime. Christ and his Disciples and Apostles were all Dissenters. Those of them who were originally of Jewish extraction, were charged with schism by their countrymen, because they followed the new religion, and forsook Moses ; while others who were Gentiles by nature, were accused of the same crime, because they turned from dumb idols to serve the living God. If Protestantism is genuine Christianity, and genuine Christianity is the only religion by which we can be saved, we are justified not only in abandoning all religions which are opposed to it ; but also in separating ourselves from all those professions of it, whether established by human laws or not, where the inventions of men are blended with the laws of Christ. What you consider our crime, we glory in as our honour ; for the essence of Protestantism is involved in our controversy with your establishment.

Another objection advanced against us is, that *we have bad political designs*, and that our principles tend to make those who imbibed them disaffected towards Government. This objection, if not founded in spiteful misrepresentation, originates, as well as some others, in the wilful ignorance of those who advance it. Because we cannot conform to your hierarchy, we are charged with being at once enemies both to church and state. We acknowledge that we are opposed to all religious incorporations ; for we think, that it is insulting the Deity

to suppose, that his religion must be upheld by the civil power, in order either to its preservation or its success. We, therefore, object not only to the Episcopal Establishment of England, but also to the Presbyterian Establishment of Scotland ; and were it offered to us to establish by law our own particular views of religion, which of course, we think nearest to the truth, we should, notwithstanding, spurn the proposal, and prefer leaving the truth of Christ to its own native influence, and the protection of God.

I feel no hesitation in affirming, from an intimate knowledge of the political opinions of Dissenters, that there is no description of his Majesty's subjects to whom the constitution of this country, so far as it is political, is dearer than it is to them ;—they daily enjoy the blessings of its noble principles, in the extensive toleration which is allowed them ; though, as to questions of Government, some are ministerial, and others anti-ministerial in their views, like many of their brethren within the circle of the Established Church. The alliance of the church with this noble political system, the glory of Britons, is, however, a matter of constant lamentation with us ; for we are persuaded that the state could exist without the church being incorporated with it ; and that were a separation to take place, the political constitution would be greatly strengthened, and possess an energy far beyond what it does at present ;—and we doubt not that this will be the universal opinion of Britons, so soon as they shall venture to reason for themselves, and not suffer their judgments to be warped by the sophistical arguments of an interested and hireling clergy. I have said, that the political constitution would be rendered more vigorous by a separation of the church from it ; allow me to justify this remark. Are you aware, my

dear friend, how much of talent, of energy, and of influence the state loses, by excluding the whole body of the Dissenters in this country? Are you aware, that taking the population of Ireland and Scotland into the calculation, nearly two-thirds of the subjects of the British empire are not Episcopalians? And is it of no importance to the state to lose from its councils, the whole talent of such a vast proportion of its population? Or are all the talents with you?

I beg to observe further; that as Dissenters, we are not only most firmly attached to the English constitution, so far as it is political; but also to the House of Brunswick;—the former, we regard as having its firm foundation laid in the great principles of reason and justice, and as securing to Englishmen more of their natural, civil, and religious rights, than any other system of Government,—and the latter, we acknowledge with the most loyal feelings. By some, these statements may be questioned. But, perhaps, such persons are not aware how much the nation is indebted to the Dissenters of former times, for what it now accounts its chief glory. Look again at its civil constitution; it guarantees the rights and liberties of the subject. But is it not indebted *principally* to the non-conformists for these distinguishing characteristics? Hume confesses, that “the precious spark of liberty was kindled and preserved by the Puritans alone, and it was to this sect, whose principles appear so frivolous, and habits so ridiculous, that the English owe the whole freedom of their constitution.” And it is equally certain, that it was principally owing to the Dissenters, that the present reigning family were advanced to the throne of these realms; and I am persuaded, that so long as that family continue the protectors of their religious liberties, and the

defenders of the constitutional rights of Britons, they will ever find the Dissenters among their warmest and firmest friends.

Another objection which is brought against the Dissenters is, that *their system of church Government is defective*, and wanting in energy; and that it gives an undue influence to the common people on the one hand, and on the other, allows too much to rich and affluent individuals. Though we think that the Independent mode of church government is the best, and the nearest to that appointed in the primitive church, yet, we boast not of perfection; we are aware, that it is liable to abuse, and that sometimes the decision of the common people may err, and that opulent and haughty individuals may arrogate to themselves an influence in our societies, which is tyrannical in itself, and injurious to the interests of religion. But these evils in fact are rather to be traced to the depravity of the human heart than to the system itself; it is an abuse of that which is good, for which man is to be blamed, rather than that from which he takes an occasion to gratify his evil passions. Yet these evils cannot be of long continuance in our societies, for the system possesses a self-renovating power; and by its own energy can, and soon does detect all infringements upon its essential excellencies, while it extirpates the evils which it bewails. But you think it also defective in the manner in which it supports its ministers, by keeping them dependent upon the voluntary contributions of the people. This is, however, just as it ought to be. The history of your church clearly shows the consequences of the introduction of the opposite system, which makes the ministers independent of the people, both as to their settlement, and their subsequent support.

You object once more to dissent,

3 Y

that it does not afford equal scope for usefulness with the Established Church. It is true, that prejudice in many places is strongly in favour of the Establishment; and that where a clergyman is zealous in the cause of truth, he has great influence, and an opportunity of doing extensive good. Yet, after all, how narrow is his sphere! He dares not step over the precincts of his parish to advance the cause of Christ, though he sees thousands perishing for the lack of knowledge just on the other side of the line of demarkation. But the parish of the Dissenting minister is as wide as the world; he knows no limits, but those of the human race. Wherever he beholds sinners in want of the Gospel, he feels no restraint, but may cheerfully carry it to them whenever opportunity offers. Your clergy are all chained and shackled by their canon laws, and their subjugation to their superiors; while Dissenting ministers are happily free to preach the Gospel, and to do good in every place, where a door is opened by Divine Providence to admit them. Judge then for yourself, whether this objection be valid.

I am now come to the close of my correspondence; and whatever may be your conduct hereafter, whether you remain in the Established Church, or separate from it, I would say, "let brotherly love continue." I am certainly a decided Dissenter, yet a stranger to bigotry. Towards all who love our Lord Jesus Christ, I wish to cultivate an unfeigned affection. You and many more in the Church of England, I love and revere as truly pious. There are many in that church, both among the clergy and laity, who rank among the excellent of the earth; and most cordially do I pray, that their number may greatly increase, till all your churches are occupied by

faithful ministers, and holy people; while I beg to assure you, that I am with great affection and esteem,

Your sincere friend and brother,

TROPHIMUS.

QUERY ON ADAM, THE FEDERAL HEAD OF MANKIND.

(To the Editors.)

PERMIT me through the medium of your valuable miscellany, to propose the following query to your theological readers and contributors.

In what sense or senses is Adam to be considered as the Federal Head, and Representative of the Human Race?

As upon the true solution of this question, many knotty points in philosophy and morals, as well as in theology, depend,—and as just views are perhaps more important than common upon topics of this nature; I trust some one of your many able correspondents, will think the subject worthy of their best attention. It is hardly necessary for me to remind either you or them how desirable it is, that, in this day of wide profession our young people should have more than a superficial instruction in the grand fundamentals of faith; and that, in addition to correct and deep doctrinal knowledge, they should be acquainted with the most cautious and felicitous manner of *expressing their sentiments*, and of giving to the ever-watchful sceptic and unbeliever, a *decisive* reason of the hope that is in them.

I am, Gentlemen,

Your's, with much respect,

INVESTIGATOR.

POETRY.

STANZAS TO FRIENDSHIP.

PART I.

Oh, that in unfetter'd union
 Spirit could with spirit blend!
 Oh, that in unseen communion
 Thought could hold the distant friend?
 Who the secrets can unravel
 Of the body's mystic guest?
 Who knows how the soul may travel
 While unconsciously we rest?
 While in pleasing thralldom lying,
 Sealed in slumber deep it seems,
 Far abroad it may be flying;—
 What is sleep—and what are dreams?
 Earth! how narrow thy dominions,
 And how slow thy bodies pass!
 Oh, to soar on eagle's pinions
 Through illimitable space!
 What is thought? In wild succession
 Whence proceeds the motley train?
 What first stamps the vague impression,
 On the ever active brain?
 What is thought, and whither tending,
 Does the subtle phantom fly?
 Does it like the moon-beam ending,
 Shine, then melt in vacancy?
 Has a strange mysterious feeling,
 Something shapeless, undefined,
 O'er your lonely musings stealing,
 Ne'er impress'd your pensive mind?
 As if he whose strong resemblance
 Fancy in that moment drew,
 By coincident remembrance,
 Knew your thoughts; and thought of you?
 When at Mercy's footstool bending,
 Thou hast felt a sacred glow,
 Faith and Hope to heaven ascending,
 Life still lingering here below;—
 Say, has o'er the thought impress'd thee,
 That thy friend might feel thy prayer?
 Or, at least the wish possess'd thee,
 He could then thy feelings share?
 Who can tell that fervent blessing?
 Angels, did ye see it rise?
 Do ye thus your love expressing,
 Watch o'er human sympathies?
 Do ye some mysterious token
 To the kindred bosom bear,
 And to what the heart has spoken
 Wake a chord responsive there?
 Laws, perhaps unknown, but certain,
 Kindred spirits may controul:
 But what hand can lift the curtain,
 And unveil the secret soul?
 Dimly through life's vapour seeing,
 Who but longs for light to break?
 Oh, this feverish term of being!
 When, my friend, shall we awake?
 Yes, the hour fast is hastening,
 Spirit shall with spirit blend:
 Quick mortality is wasting,
 Then the secret all shall end.
 Let then thought hold sweet communion;
 Let us breathe the mutual prayer;
 Till in heaven's eternal union
 Oh, my friend, to meet thee there!

PART II.—THE REVERSE.

Oh! the hour when this material
 Shall have vanish'd like a cloud,
 When amid the wide ethereal
 All the invisible shall crowd;
 And the naked soul surrounded
 With innumerable hosts of light,
 Triumphs in the view unbounded,
 And adores the infinite.
 In that sudden, strange transition,
 By what new and finer sense,
 Shall we grasp the mighty vision,
 And receive its influence?
 Angels guard the new immortal
 Through the wonder-teeming space,
 To the everlasting portal,
 To the spirit's resting-place.
 Will she then no fond emotion,
 Nought of earthly love retain?
 Or absorb'd in pure devotion,
 Will no mortal trace remain?
 Can the grave those ties disaveer
 With the very heart-strings twined?
 Must she part—and part for ever,
 With the friend she leaves behind?
 No: the past she still remembers;
 Faith and Hope surviving too,
 Ever watch the sleeping embers,
 Which must rise and live anew;
 For the widow'd lonely spirit,
 Waits till she be clothed afresh;
 Longs perfection to inherit,
 And to triumph in the flesh.
 Angels, let the ransom'd stranger,
 In your tender care be blest!
 Hoping, trusting, free from danger,
 Till the trumpet wake to rest;
 Till the trump that shakes creation,
 Through the circling heavens shall roll:
 Till the day of consummation—
 Till the bridal of the soul.
 Can I trust a fellow being?
 Can I trust an angel's care?
 Oh, thou merciful ALL-SEEING!
 Beam around my spirit there:
 Jesus, blessed Mediator,
 Thou the airy path hast trod,
 Thou, the Judge, the Consummation—
 Shepherd of the fold of God!
 Blessed fold! no foe can enter;
 And no friend departeth hence:
 Jesus is their sun, their centre,
 And their shield—Omnipotence;
 Blessed!—for the Lamb shall feed them;
 All their tears shall wipe away;
 To the living fountains lead them,
 Till fruition's perfect day.
 Lo! it comes, that day of wonders;
 Louder chorals shake the skies;
 Hades' gates are burst asunder—
 See!—the new-clothed myriads rise!—
 Thought!—repress thy weak endeavour:—
 Here must reason prostrate fall:—
 Oh! the ineffable FOR EVER!
 And the eternal ALL-IN-ALL?

REVIEW OF BOOKS, &c.

Art. I.—*Lectures on the Doctrine of the Holy Trinity; by Edward Andrews, LL.D., Minister of Berezford Chapel, Walworth. Part I.* 8vo. 7s. Black, Kingsbury, and Co.

Art. II.—*The Scripture Doctrine of the Trinity briefly stated and defended, and the Church of England vindicated from the Charge of Uncharitableness, in retaining the Athanasian Creed: by T. H. Horne, A.M. &c. &c.* 8vo. 5s. Cadell.

HIGHLY as we venerate that metaphysical acuteness, which, about a century and a half ago, was displayed in the Trinitarian controversy, by such men as Sherlock, Wallis, South, Cudworth, and Howe, we yet think, that the principle upon which the dispute has generally been conducted in more modern times, is the only legitimate and satisfactory one; that to it chiefly, are to be ascribed the frequent discomfitures Socinianism has of late experienced, both from Churchmen and Dissenters, and its almost total exclusion from all the seats of learning, both in England, Scotland, and Ireland. Though there may be an occasional recurrence to speculative and metaphysical reasonings, and a great tendency on the side of all Socinian writers, to reduce the sublime discoveries of revelation to the measures of human conception, or to introduce appeals to the capabilities of reason, as irresistible arguments against the belief of a Trinity, and as universal solvents for difficult texts of Scripture, yet, on both sides, there is a much stricter adherence to the principle—that scriptural authority alone can ever avail to decide the momentous question. We do not mean to imply that this principle was overlooked by the illustrious men at

first alluded to, but merely that they did not make it the sole ground of their reasonings. Every serious and sober-minded controversialist now admits this as an essential and fundamental axiom. Occasionally indeed we meet with a rash and presumptuous disputant, who formally discards the principle to which we allude, and asserts, that if the Trinitarian doctrines were clearly contained in any book of Scripture, it would not prove them true, but only that that particular inspired writer was mistaken. The absurdity and arrogance of such assertions generally meet with the contempt they deserve, and seldom fail to bring upon their authors the merited chastisement.

It affords us great pleasure to observe, that the controversy is now almost wholly confined to the ground of Scripture; for this is at once the most philosophical, the most satisfactory, and, for the cause of the Trinitarian, the most successful mode of disputation. It has, indeed, been the boast of arrogant and half learned critics, that the diligent investigation of the sacred text would certainly advance the cause of Socinianism to a complete triumph; and that the progress of philological inquiry would gradually undermine the whole theory of the Trinitarian. The reverse of this, however, has been proved true. The rapid progress which criticism, and philology have made within the last thirty years, has brought an accession of strength and argument to the side of orthodoxy, which might well appal and silence its adversaries. Socinianism has been rapidly and notoriously declining among scholars; and though it has had accessions of declamatory, noisy, and puffing advocates, and still boasts, at every meeting of

its *propagation-societies*, of augmenting popularity—we feel no hesitation in saying that, in every sense, it is losing ground; that it is now completely exploded by every sound and sober critic; and that it appears before the world, at the present moment, clearly despoiled of those honours of learning and critical acumen, in which it once so artfully but falsely gloried.

The two small works before us are avowedly conducted upon the principle of a solitary and final appeal to the words of inspiration:—and though in many respects differing from each other, yet they agree in not attempting to explain the mysteries, or to solve the metaphysical difficulties which attend the question. They profess to investigate the fact of a divine testimony to the points at issue. But the admission of this principle of argumentation, and the assertion of the common doctrine to be proved, are the only points of resemblance between them. In short it would not be an easy matter to discover in the English, or in any other language, two works upon the same subject, both professedly argumentative, in which so great and so thorough a dissimilarity prevails.

As the Lectures by Dr. Andrews are altogether singular, and founded upon principles, and conducted in a style completely novel, they at least claim our first attention. We must confess that we feel it not a little difficult to characterize this singular volume. Its object, indeed, may be stated in a very few words, as it embraces but one subject, and is designed to exhibit the proofs which the Scriptures supply of the divinity of Christ. But as that proof comprises an enumeration and paraphrase of a vast variety of passages, it is obvious, that were we to enter into a critical examination of this part of the work, we should

find abundant scope for remark, in the way of exception or approval. We shall not, however, task ourselves with such an undertaking, as we doubt not a few extracts will sufficiently enable our readers to judge of the whole; and if, while making them, we should be found to pronounce his elaborate affectation of scholarship, but the boast of a second-hand critic, and should totally condemn the style in which the whole volume is written, we trust we shall stand acquitted of every imputation of disreputable bias, by the establishment our assertion will derive from the selections we bring forward.

The author sets out with observing that he has constructed his work upon principles which the whole of the adverse party will contemptuously reject. "I mean," says he, "the authenticity of every text in the received version, the spirituality of the whole Scriptures, and the mystical meaning, more especially, of some passages: the utter incompetency of human reason, unaided by supernatural influence, to judge of any truth peculiar to the Gospel, the total ruin and apostacy of our nature, &c. &c." These, with a license of phraseology peculiar to this writer, are denominated *axioms*; and one would suppose, from the confidence with which they are announced, that whatever be the reception they meet with from his adversaries, they would, at any rate, be sanctioned by the body to which the author belongs. We have no hesitation, however, in saying, that few, if any, besides himself, would accept of several of these assertions, without considerable modification. The first assumption, which the Doctor denominates an axiom, is certainly one of the most inconsiderate and injudicious that we have ever met with. To assume the authenticity of every text in the received version, is, first, to take for granted a great part of

the points in controversy, and is, therefore, unfair in logic ; it is contrary to fact, and to the principles adopted by the writers on both sides of the question, and can, therefore, only display the marvellous perversity of the author, or his utter incompetency to the undertaking. The assumption is also as useless and unnecessary to the completeness of the Trinitarian argument, as it is false and inadmissible in itself. Another of his axioms, if taken without qualification, and he has expressed none, is not less questionable, and is just as irrelevant to the controversy :—he assumes *the utter incompetency of human reason, unaided by supernatural influence, to judge of any truth peculiar to the Gospel.* This proposition is so comprehensive, and so false, and so dogmatical, that we are astonished at the temerity of the man who could make it. To say that human reason cannot judge of *any* truth peculiar to the Gospel, is to deny that any one such truth is expressed in intelligible terms. But human reason can judge of many, and does, in a vast multitude of cases, produce a purely rational and philosophical conviction of the principal truths of the Gospel, where there is no ground whatever to believe, that the *heart* has felt the sanctifying influence of the Spirit of God. We can conceive the theory of the Gospel as capable of becoming the subject of a rational judgment, as any other propositions which words may express, and arguments defend. It is not human reason that is so incompetent to judge of the arguments which support gospel truths ; as the heart and the will of man are averse to be controuled by the authority of those truths. Nay, we learn, from the best source of information, that an intellect far more degraded than that of man, may apprehend, and does actually receive, much truth,

“ the devils believe and also tremble.”

Now a course of argumentative lectures, founded upon *axioms* of this nature, is neither likely to prove very convincing to opponents, nor very edifying to friends ; and, with every considerate reader, must have the effect of casting an air of doubt and inconclusiveness over all the writer's subsequent reasonings, as well as of destroying all confidence, both in his critical and his logical qualifications. We might, however, have passed over the unsoundness of his axioms, if he had, in the course of his reasoning, happily forgotten them, and fallen into the plain beaten track of scriptural authority ; and endeavoured, on the principles of common sense, to collect the fair and obvious import of those innumerable Scriptures, which would have contributed their support to the cause he had espoused. And we do not mean to assert that he has not brought forward many satisfactory scriptural proofs of the divinity of Christ ; this he could hardly fail to do, with the English Bible before him ;—but we consider, that by the mingling of very questionable passages, with the explicit ones ;—by the pressing of some into his argument which are totally irrelevant ;—and by the unsound and fanciful paraphrases which he has forced upon others, he has weakened the effect of the established proofs, and enfeebled the whole fabric, which, with so much labour and good will, he has attempted to erect. We must, however, substantiate these assertions, by now presenting some selections from the work. The author asserts that Jesus is called Jehovah : the following is one of his illustrations :—

“ Moses constructed a sacred pile, and called it the altar of Jehovah Nissi, that is, of Jehovah my banner ; as much as to say, Victory has been acquired not by our own sword, but by the power of God, who will make war with our enemies from generation

to generation, till their remembrance be utterly put out from under heaven. Jehovah said unto Moses, "Write this for a memorial in a book, and rehearse it." On this occasion, the altar was erected to commemorate the triumph, and aid its general history by marking the place, and he called it, "The Altar of Jehovah who is my banner." It was a memorial of him who fights our battles for us, the Captain of our Salvation, whose precious person and glorious offices constitute a standard or banner, which the spirit lifts up, when the enemy would come in like a flood; so that we retire from the battle more than conquerors, and say, Now thanks be unto God, who always causeth us to triumph in Christ; which is indeed but an explanatory quotation from the xxth Psalm, verse 14. "In the name of our God we will set up our banners."—p.p. 13, 14.

In the second lecture he brings forward Isaiah, viii. 13, "Sanctify the Lord of hosts," &c. as a proof that Christ is called Jehovah. Now the way by which he obtains his proof is this; it is added in the following verse, "and he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel." He then takes a connecting link from Isa. xxviii. 16, "Behold I lay in Zion for a foundation stone," &c. and because this latter passage is quoted by Peter, 1 Epistle, ii. 6, and applied to Christ, he infers, that on account of the similarity of Isa. viii. 13, to Isa. xxviii. 16, he may assume the whole connexion of the former passage also, as by apostolic authority, applied to Christ. To say the least of this mode of conducting the argument, it is very circuitous, and to adversaries must appear very inconclusive; for Peter does not quote the passage the author wishes to use as a proof of his proposition, but only one resembling it; and it is unsound logic, we must remind him, to bring into his conclusion what is not contained in his premises. Yet the following are the words in which the author closes his reasoning:

"If any one will in this question deny that one and the same being is here called

Jehovah of Hosts in the Old Testament, and the Lord Jesus Christ in the New, he is impervious to an argument. He is himself a comment on the very passage. He stumbles at the word being disobedient, at the clear word of God, and he is left without excuse."—p. 40.

Several other passages are referred to, such as Joel, ii. 27, compared with Acts ii. 17, &c. Isa. liv. 5, compared with Eph. v. 23, and Rev. xix. 7; Jeremiah, xxix. 19, compared with Matt. xxiii. 37, &c. which are, at best, but indirect proofs, some of them circuitous and conjectural, and by no means free from objection. In one passage, Zech. xii. 10, the author inserts the word *Jehovah*, as if it were in the original, or the authorized version, and then proceeds to argue upon it; while it occurs in neither. Exodus, iv. 10, &c. the Lord says to Moses, "Now therefore go, and I will be with thy mouth," &c. &c. Luke, xxi. 15, our Lord says, "I will give you a mouth and wisdom," &c. Dr. Andrews therefore infers, that Christ is called *Jehovah*, in Exodus, iv. 10. Now this is a style of reasoning altogether unsatisfactory. This passage may prove, that to Christ are ascribed the works which are ascribed to God; but unless he can show that the identical passage in which the term *Jehovah* occurs, is by inspired authority applied to Christ, directly, he has not proved his proposition, that the name *Jehovah* is given to the Messiah; and whatever else the passages may prove, if they do not prove this fact, he is guilty of a *non sequitur*. Many more instances of the critical and logical delinquencies of Dr. A. might be adduced, but it would be superfluous. These, we presume, our readers will deem quite satisfactory.

But we have not yet discharged our duty to Dr. Andrews and the public. We have given only a specimen of his inability to argue upon this subject, and of his in-

competence to appear as an author in the department of philosophical disquisition. We exceedingly regret to be obliged to add, that his attempts at eloquence, and fine writing, and sublimity, are so artificial, so overstrained and eager, as to make us fear that he is studiously endeavouring to imitate the eloquence of a certain Irish barrister. The following few passages out of many of a similar cast, will abundantly substantiate all we have said; they are so rich in absurdity as to defy all comparison.

"How he can exist in a Trinity of Persons, is no matter for our enquiry; and, indeed, he has dashed the insolence of those who would anatomize him, by a flood of wonders in the material world, each of them, taken separately, enough to confound the wisdom of the wisest. The curiously feathered moth, the buoyant cloud, the fiery gem, and the flashing meteor; the wilderness in its magnificence, and the ocean in its expanse, all give back the honours of the invisible God, and every particular of their formation utters a portentous sarcasm on the man, who would stagger into the palace of Deity, and command the judge of quick and dead, to explain his most hidden properties to sceptics, who but half believe his Being."—pp. 7, 8.

"Here is a scheme of salvation which rushes by, like the whirlwind, carrying with it the destinies of all human beings and of all inferior things; extending from the birth of nature to the world's last groan."—pp. 28, 29.

"It is the master-piece of Satan to shroud for a moment his brightness, who is the glory in the midst of the true church, and on all the glory a defence. But all attempts to destroy his greatness shall, in the end, only manifest more fully his eternal excellency; as clouds and vapours which threaten to obscure the horizontal sun, are soon converted into fleeces of gold and silver; or are made, when stretched into curtain-work of fire and tresses of flame, to embody the very radiance they would conceal, and to extend a royal drapery around the rising king of day."—p. 52.

The following exceeds in extravagance any thing which the annals of English theology can produce. It savours very much of French origin.

"We feel an equal love to the Eternal Three: they have discovered an equal love

to us: it was the dark question over which infinite wisdom was to be exercised; it was the GREAT DILEMMA OF HEAVEN, it waked the vigils of eternity, and kindled the lamp of meditation in the distant pavilion of the Eternal."—p. 51.

We read of "systems rocked to and fro in the sieve of vanity," p. 90; and at p. 146, "Imagination outstrips the flying storm, and peers into the curtain-work that variegates the eastern sky; but she cannot go beyond the reign and the monarchy of Jesus." To Christ the following apostrophe occurs, p. 34, "Tremendous infant of days! careering in the war-chariot of heaven, amidst thunders and lightnings all thine own." Of the Jews it is said, p. 6, "Without altar, and without temple, without ephod, and without cherubim, they wander from place to place a political wreck, an episcopal ruin. They are scattered up and down like the limbs of a malefactor broken on the wheel; sprinkled on the highway to deter similar offenders; like Cain, who murdered a man from the Lord, the mark of God is upon them," &c. At p. 19, we read of "stepping back on the paths of literary gradation almost to the nativity of nature." The following remarks occur in commenting on Isa. 1. 6.

"Horrible! The soul shakes at the perusal, and looks around for some cavern low in the centre of the earth in which she may hide while the glory of the Lord is thus monstrously dared:—They smote the Judge of Israel with a rod upon the cheek: he restrained his indignation: they knew not how near they were to the thunder and to the lightning: they hearded the lion in his den: they grasped the storm, forgetful of the power that winged its fury, or rather, ignorant of the patience which restrained its rage."—p. 68, 69.

We have no doubt the following was considered by its author a passage of peculiar brilliancy, but we must confess it appears to us as fair a specimen of bombast and absurdity as the language can furnish.

"How alarming and tumultuous the contemplation of this attribute (omnipotence).

Almighty power! a thousand images invade the mind in a moment. We are confounded and stunned by the diversified idea, as it tells in every part of God's creation: all the principles of life and action, all the powers of weight and motion, the wide extended regions of space, with all their inhabitants, up-borne in the palm of his hand, who surveys, and energizes, and regulates, and restrains the whole. The gilded fly which flutters in the sun-beam receives power from him; and it is he who hath set doors and bars to the sea, saying, "Thus far shalt thou come and no further, and here shall thy proud waves be stayed." The angel that soars upward, and the cohort of fiends who were precipitated headlong downward, alike illustrate and display his potency, whose will is law, whose presence is power, and whose mandate is the pulsation of the heart in the midst of every system he has made: for could we add worlds invisible to the scene which nature presents, or multiply by the power of fancy the orbs with which astronomy is conversant—could we demonstrate that all their galaxies are but the separated rays of one solitary lamp, the diffused and broken effulgence of only one torch appended to the gateway of creation—still the whole would depend on him, by whom all are noticed without distraction, and supported without fatigue."—pp. 140, 141.

Speaking of the second advent of the Saviour, he says:

"In this awful day—styled by way of eminence "the day of the Lord," the heaven of heavens will not contain him: tremendous horror shall look down from on high, and the whole universe grow pale. When he first trod over the earth, during his incarnation, the tenderest violet was not broken under his footstep; but now the ploughshare of ruin shall rush before him, and the pillars of heaven tremble at his reproof."—p. 160.

And in the next page he adds:

"He has rent off the mantle; he has dissolved the cloud which wreathed his figure when on earth; he has extinguished sun, moon, and stars, by his own surpassing brightness; and a *flame of anger from his eye has fired the earth*, and melted the elements with fervent heat. I know not what can then console the gainsayer, the trifler, or the infidel: Could the majestic soul stretch out its liberated wings, and soar away through regions of fire to some far distant sky, and escape the just wrath of God, even of the Lamb for ever, the thought would be less dreadful."—p. 161.

The following must close our extracts, and it would be the most ridiculous of the whole, if the
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subject were not far too grave for such an emotion.

"We love to behold him as the rock of ages, surrounded by the great ocean of being which is in continual fluctuation; the rock itself unmoved and unaltered, imperishably firm, crowned with the mosses of age, hard as the diamond, and illustrious as the ruby, pouring forth from its lofty sides the gushing torrent of life, concealed as to its base, its summit mysteriously veiled in clouds; appearing to rest on EARTH, yet hiding its head in heaven. It is Jesus, it is Immanuel, God with us."—p. 119.

We are at a loss to unravel the secret of a Dissenting minister, as we understand Dr. Andrews to be, affecting the phraseology of an episcopal clergyman. We durst not charge the author with playing a knave's trick upon his congregation and the public, as if he would pass for a regularly-bred and ordained minister of the Establishment, and yet there appears in the following passage a dereliction of sound and honourable principle, an eagerness to enjoy a worldly importance, to which he must be conscious he has no just claim, for which we can see no reason, and which the author, in some of the future parts of his lectures, may perhaps condescend, upon the hint now given, to explain: he says, "thus we read in OUR CHURCH RITUAL, in the proper preface in the Communion Service for Trinity Sunday, "that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

We must now have done with Dr. Andrews for the present. We should not have spent so much time over his pages, but that we think, in the first place, his work is likely to prove a cause of triumph to the enemies of Trinitarian views, and we are anxious to disclaim all such defenders; and secondly, his style of composition is so easily imitated, and is, we fear, in so many instances admired and

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followed by young preachers, that it afforded a seasonable opportunity of raising the beacon of salutary caution. Let men of cold and barren imaginations, guard against the empty and ignoble ambition of aping the productions of true genius; for, in so doing, they only realize the fable of the frog, who wished to swell to the size of the bull; or, in plain words, they only strain and distort their powers, by attempting creations for which they have no aptitude, and to which they may rest assured they were never destined.

Mr. Horne is a writer of a widely different class. He is already known to our readers as the author of a very valuable work on the *Critical Study of the Scriptures*. The volume now before us consists of two Sermons, delivered in the Author's Church, in Newgate-street, London. Besides the two Sermons, the work contains numerous notes and an appendix, which together occupy more than half the volume. The work is creditable to Mr. H's learning and ability. It makes no pretensions to novelty in the style of conducting the argument, and displays no affectation of eloquence. It presents a judicious arrangement of the principal Scriptures which support the doctrine of the Trinity, and with little or no attempt at original argumentation, comprises the substance of many bulky volumes, and is, altogether, a valuable epitome of Scripture proofs on the subjects treated.

We cannot, however, award to the author the praise of which he seems ambitious, of having vindicated the Church of England from the charge of uncharitableness, in the enforcement of the Athanasian Creed. We certainly do not profess to be very deeply read in the doctrine of subscription to creeds—or how far it is to be understood that they are *believed*, or *not*, by those

who subscribe them. We know it has of late become a fashionable doctrine, even among the Evangelical Clergy, to affirm, that when you say *Credo, I believe*, it does not mean that you believe *all* the words you repeat as your creed, but only *some*:—we are however ignorant, and we think happily so, of the spiritual casuistry by which the limit is drawn, or to which part the *Credo* is meant to attach—or how far this old-fashioned word, in the ecclesiastical nomenclature of the day, is to be accounted a synonyme for *non-credo, I do not believe*. With this we wish not to intermeddle, as we know our episcopalian brethren are very tender on the subject of creeds;—and we dissenters have none but the Bible. Yet as far as Mr. Horne has touched on the subject of the uncharitableness of the Athanasian Creed, we must think he has completely failed;—and only demonstrated more completely the *impossibility* of vindicating his Church, in this its uncharitableness. The Athanasian Creed, if words retain their old import, signifies and says, in v. 1, that no one can be saved who does not believe the Catholic faith. It then goes on most benevolently to explain, *seriatim*, what the Catholic faith is: "*And the Catholic Faith is this,*" &c. It repeats, in v. 6, the necessity, in order to salvation, of believing what follows, and nearly all the subsequent verses are in a phraseology as distinct as possible from the words of Scripture. It always appeared to us, we must confess, that the Creed was designed to declare the belief of the authors and adopters of it, that the *bona fide* reception of this particular explanation of the doctrine was essential to salvation. Otherwise the adoption of it is a nullity. We think it utterly futile to deny the uncharitable nature of the creed itself:—for it affirms the *necessity of believing the Catholic faith to salvation*; it then refers

to no other authority or explanation, to show what that faith is;—but itself *assumes it, and decides*; and says, “*THIS is the Catholic faith,*”—“*which faith, (thus explained,) except every one do keep whole and undefiled, without doubt he shall perish everlastingly.*” Surely it is impossible for any candid mind to peruse that creed without confessing, that it condemns, unconditionally, every one, who does not say *Credo* to that very explanation of the Trinity. If this creed, in its spirit, is not uncharitable, as being of human authority,—and its enforcement intolerant and tyrannical, we know not what is—or what could be. Our decided opinion of all human creeds is, that they engender more controversies than they compose; and have been among the heaviest curses that ever came upon the Church of Christ. If the authority of Scripture will not banish errors, nor compose contentions, there is little hope in the creeds of fallible saints, and the confessions of devoted martyrs. The light of tapers might be useful, if the sun were withdrawn;—but there is little hope of their ever removing an obscurity which has resisted its rays.

At page 73, we meet with a sentiment which appears to us exceedingly unguarded, and liable to be attended with the most pernicious consequences. He says, when speaking of Mark xvi. 16, “*He that believeth and is baptized shall be saved; and he that believeth not,*” more correctly, he that *disbelieveth*, “*shall be damned.*” It is not the simple unbeliever that is here intended, but the obstinate disbeliever, who *PERVERSELY rejects the counsel of God against himself, who WILL not examine the evidences of the gospel, or come unto Christ that he may have life; and whose condemnation it is, that light is come into the world, but he loves darkness rather than light, prefers*

sin to holiness,” &c. We really conceive the author has failed to mark out that broad line of distinction between *not believing*, and *disbelief*, which was indispensable to guard his remark from mistake: and we fear he has not reflected sufficiently upon the comparative guilt of the two cases. We question much the validity of his criticism on *πιστω*, and recommend him to consider the application of this word to the apostles, particularly Luke xxiv. 41, *πιστεωτων αυτων απο της καρας* where it surely will not bear the import of a *perverse rejection*. We cannot but hope that the good sense and sound judgment of the author will lead him to see the unguarded state of the whole passage as it now stands, and the propriety either of greatly qualifying, or wholly expunging it, in a subsequent edition of his work. With these exceptions we can recommend Mr. Horne's volume as a *useful* summary of scriptural proofs of the doctrine of a Trinity, digested upon a very judicious plan. The Notes and Appendix contain much valuable information.

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*The Life of Wesley; and the Rise and Progress of Methodism. By Robert Southey, Esq., Poet Laureate. In two volumes. London, Longman and Co. 1820.*

WE can conceive of few more arduous tasks than the Biography of Wesley. His own followers, his antagonists, the men of the world, are alike obnoxious to the imputation of prejudice, and it would be scarcely possible to find an individual adequately endowed with positive and negative qualities, to entitle him to our implicit confidence. Of his actual biographers, we consider Dr. John Whitehead as the fairest, and, on the whole, the best; he was a man of integrity and ability, and well acquainted with

his subject; but he wrote in a season of effervescent and conflicting feelings, and although the completion of his volumes was delayed, he still came somewhat too early for the purposes of legitimate history. His style is sound, but not agreeable, and his work, though it will never be superseded, is not likely ever to become popular. Respecting Mr. Southey, we give it at once as our opinion, that, as a biographer, he is not trust-worthy; even, if we were to allow the equity of his intentions, and his general competency, we must still apprehend, that he is deficient in the kind of knowledge and ability, which is necessary to perfect fairness, and to specific qualifications. We have no wish to sit in judgment on Mr. Southey's religious character, nor are we in possession of sufficient information to qualify us for delivering a decided opinion; but he is himself perfectly aware, that the main distinction between the two great classes of religionists, lies in the reception given to the great Gospel doctrine of regeneration. Those who refer it in a general sense to an altered judgment, an enlightened understanding, and a higher regard to moral feeling and behaviour, will not fail, from the very nature of their convictions, to impute fanaticism to the maintainers of it in the high Gospel sense—to those who with Wesley and ourselves contend for the necessity of an entire and positive change of heart and nature; who say, that man must be born again by a spiritual birth, as real and distinct, as the passage from foetal darkness, to the light of the world, before he can become a child of God, and a partaker of the divine nature. The latter again must deny, and on their own ground, justly deny, the competence of the former, to trace the "analogy of faith," and to comprehend "the mystery of godliness." Now, if Mr. Southey belong to this latter

class, it is well, and we then admit, that in the main qualifications for his work, he is a fit biographer of Wesley; but, if, on the other hand, he belong to the first-mentioned description of persons, we challenge and deny his competency; we reject him as altogether unfitted for his office; we affirm, that he is no more able to define the character of religious experience, no more equal to the task of describing the deep workings, and the high communion of the renewed mind, than the blind to estimate the rich hues of Titian, or the author of Wat Tyler, to rival the Sampson Agonistes. We would not wrong Mr. Southey, he may, for any thing we positively know to the contrary, be in possession of that spiritual-mindedness, which we hesitate in ascribing to him; but there are passages in his work, which justify us in our doubts; and though we are reluctant to believe, that he is, on the whole, unfriendly to vital piety, yet, we have frequently been able to trace habits of thinking, and modes of feeling, which afford shrewd presumptions of a wayward and perverse spirit in matters of religion.

We certainly feel ourselves greatly embarrassed by the present work. On many accounts we have a strong inclination to pass regularly through its facts and reasonings, and to deliver our own sentiments *seriatim* on all the main points of the book. Against this plan, however, if there were no other objections, there lies the impossibility of accommodating such a process to the limits of our critical department; and, we are also deterred from it by the reflection, that we should thus be entangling ourselves in a double controversy, one with the liberal Arminianism of the Methodist clergy, and the other with the ignorant or slanderous anti-calvinism of Mr. Southey. The first, we wish never to speak of, but with gentleness, since

though, we cannot in these points symbolize with our Wesleyan brethren, and though, we think, that we see somewhat of an unscriptural character, and of an injurious tendency in their statement of the doctrines of grace, yet, we hold them in high and affectionate regard, as holy and zealous men, with whom, in the main, we cordially agree, and against whom, we would rather avoid than court opportunities of drawing the sword of controversy. From very different feelings, we decline committing ourselves in formal and protracted argument with Mr. Southey; as none, of course, but Calvinists can be bigotted, we must be hopeless of success in a contest with his enlightened candour; he may be permitted to calumniate us by a foul misrepresentation of our creed, and then to insult us as propagators of 'diabolism,' this we suppose is philosophic liberality; but, if we venture to return the falsehood to his teeth, as a Pelagian calumny, we might possibly be greeted with the imputation of Antinomian virulence. Be all this as it may, we have no quarrel with Mr. S. he must answer it not to us, but to his own conscience, that he has cast at us 'firebrands and arrows,' and that he has sent forth his polemical libels into circles, where no defence would find its way; he will find easy credit among those who may possibly have the will and power to "better his instruction."

We might, it is true, avoid the disgusting task of encountering Mr. Southey's distortions, by simply taking up the life and character of Wesley as our subject, and with such additional information as our own sources might supply, make the present a biographical article. From this, we are withheld by the consideration, that there is not, probably, a single reader of the Congregational Magazine, to whom the principal facts

of Mr. W.'s life are not perfectly familiar. In this dilemma, our only alternative seems to be, that we advert to a few leading considerations connected with the work, with such comments as may serve to indicate the spirit and temper of its author.

The history of Christianity in England, which forms Mr. Southey's ninth chapter, and which is intended to elucidate the peculiarities of the season at which Wesley began his great work, is a specimen of as arrogant and undignified partiality as ever obtruded itself on the public attention. Facts are selected or put aside with steady reference to the Laureate's primary objects, the exaltation of the establishment, and the depreciation of dissent. His authorities are precisely such as a man of this temper might have been expected to take his stand upon, and are in congenial alliance with the liberality of his sentiments, and the validity of his cause; the names of Heylin, Collier, Gauden, and Walker, figure in his notes, and their spirit *warms* his page. Enough, however, appears on the very surface of his statements, to justify Dissenters in coming out from among the fraternity which he describes; and the miserable pleas of human policy, which he is continually putting forward, are the surest evidences of the unsoundness of his ecclesiastical principles. Our appeal is to the law, and to the testimony, and till Mr. S. can shake the majestic supremacy of these, he may be as assuming, and as *tranchant* as he pleases, he will impose on none, but on those who are unable to detect the shallowness of his sophisms in his few attempts at reasoning, and the unfairness of his representations in his many, and unsupported affirmations. Puritanism and fanaticism, are directly charged with producing "rebellion and regicide;" but we hear nothing of the ecclesias-



tical tyranny of Elizabeth and Whitgift, nothing of the kindred spirit displayed by James, nothing of the faithlessness of Charles; and, if the "tyrannical measures" of Starchamber Laud, are faintly adverted to, it is for the purpose of introducing a note, which is sufficiently characteristic of Mr. Southey's mood.

"There are writers in the present day," says this candid and impartial author, "who seem to think, in the words of the prose Hudibras, that, 'pillories are more cruel than scaffolds, or perhaps Prynne's ears were larger than my Lord of Canterbury's head.'"

A more gross and disgusting attempt to evade the force of historical evidence, and to pervert this true character of facts, was never before offered to the credulity of the world. What is there in common between the tortures, worse than death, which Prynne suffered in consequence of his *two* sentences, and in defiance of every principle of humanity and justice, and the disastrous end which Laud had provoked by a long series of illegal encroachment, and by a protracted exercise of inquisitorial ferocity? Did he never oppress and mutilate, but in the solitary instance of Prynne; or was this, but one out of many arbitrary, savage, and lawless acts of insolent and remorseless power? If there were nothing on record against this bad man, but the petition of Dr. Alexander Leighton, this alone would write infamy on the memory of Laud. We regret, that we are restricted from pushing this enquiry to its fair extent, and from exposing in its full proportions, the true character of that fine specimen of a high-churchman.

"The number of non-conformists," observes Mr. Southey in another note, "who were expelled in consequence of the act of uniformity, is stated at two thousand: that of the sequestered clergy, was

between six and seven thousand, as stated by Dr. Gauden in his petitionary remonstrance to the Protector; so incorrect are the assertions of Messrs. Bogue and Bennett, in the history of the Dissenters, that 'the episcopal clergy very generally conformed to the new establishment,' and that 'ecclesiastical history furnishes no such instance of a noble army of confessors at one time,' as that of the two thousand non-conforming ministers."

With the statements of the history of Dissenters, we have no present concern, Messrs. Bogue and Bennett are very capable of conducting their own defence, if they feel it necessary to plead; our business is with Mr. Southey and his gross and wilful partiality. Dr. Gauden, the forger of the Eikon Basiliké, and who pleaded that forgery as his title to preferment "in good King Charles's golden days," is a happily selected authority for a most shameless exaggeration. Mr. S. is far too well read not to be aware, that he might have found, to say the least, incomparably superior authorities to Dr. Gauden; but then, there were none so well suited to his purpose, and the trifling considerations of justice and integrity, were not suffered to stand in the way. And when he represented the sequestered clergy, as being "content to suffer for conscience sake;" and put these men in comparison with the "noble army" of non-conforming "confessors," he either forgot or deliberately omitted the important distinction, that the far greater part of the first were *turned out*, and the latter *went out*. But we shall save ourselves the trouble of a minute discussion on this point, by an extract from a work, which is, we doubt not, familiar to the Laureate, though he has not thought proper to refer to it. We make no apology to our readers for the length of our citation, it is fully

justified by the importance of the question.

"'Tis hard," writes the truly candid Neale, "to compute the number of clergymen, that might lose their livings by the several committees during the war, nor is it of any great importance, for the law is the same whether more or fewer suffer by it; and the not putting it in execution, might be owing to want of power or opportunity. Dr. Nalson says, that in five of the associated counties, one hundred and fifty-six clergymen were ejected in little more than a year—and if we allow a proportionable number to the other two, the whole will amount to two hundred and eighteen; and if in seven counties there were two hundred and eighteen sufferers, the fifty-two counties of England, by a like proportion, will produce upwards of sixteen hundred. Dr. Walker has fallaciously encreased the number of suffering clergymen to eight thousand, even though the list at the end of his book makes out little more than a fifth part. Among his cathedral clergy, he reckons up several prebends and canonries, in which he supposes sufferers without any evidence. Of this sort Dr. Calamy has reckoned above two hundred. If one clergyman was possessed of three or four dignities, there appear to be as many sufferers. The like is observable in the case of pluralists. The Rev. Mr. Withers, a late non-conformist minister at Exeter, has taken pains to make an exact computation in the associated counties of Suffolk, Norfolk, and Cambridgeshire, in which are one thousand three hundred and ninety-eight parishes, and two hundred and fifty-three sequestrations; so that, if these may be reckoned as a standard for the whole kingdom, the number will be reduced considerably under two thousand. He has also made another computation from the county of Devon, in which are

three hundred and ninety-four parishes, and one hundred and thirty-nine sequestrations, out of which thirty-nine are deducted for pluralities, &c. and then by comparing this county (in which both Dr. Walker and Mr. Withers lived) with the rest of the kingdom, the amount of sufferers according to him, is *one thousand seven hundred and twenty-six*; but admitting they should arise to the number of the Doctor's names in his index, which are about two thousand four hundred, yet when such were deducted as were fairly convicted upon oath, of immoralities of life, &c. (which were a fourth in the associated counties) and all such as took part with the King in the war, or disowned the authority of the Parliament; preaching up doctrines inconsistent with the cause for which they had taken arms, and exciting the people to an absolute submission to the authority of the crown, the remainder that were displaced *only for refusing the covenant*, must be very inconsiderable; Mr. Baxter says, they cast out the grosser sort of insufficient and scandalous clergy, and some few civil men that had acted in the wars for the King, and set up the late innovations, but left in near one-half of those that were but barely tolerable. He adds further, 'that in all the counties in which he was acquainted, *six to one, at least, if not more*, that were sequestered by the committees, were by the oaths of witnesses proved insufficient, or scandalous, or both.' But, admitting their numbers to be equal to those puritan ministers ejected at the Restoration, yet the cause of their ejection, and the circumstances of the times, being very different, the sufferings of the former ought not be compared to the latter; though Dr. Walker is pleased to say in his preface, that *if the sufferings of the dissenters bear any tolerable proportion to*

those of the ejected loyalists, in number, degrees, or circumstances, he will be gladly deemed not only to have lost all his labour, but to have received a great and unanswerable scandal on the cause he has undertaken to defend. I shall leave the reader to pass his own judgment upon this declaration; after I have produced the testimony of one or two divines of the Church of England. 'Who can answer (says one) for the violence and injustice of actions in a civil war? Those sufferings were in a time of general calamity, but *these* (in 1662) were ejected not only in a time of peace, but a time of joy to all the land, and after an act of oblivion, to which common rejoicing these suffering ministers had contributed their earnest prayers, and great endeavours.'—"I must own (says another of the Doctor's correspondents) that though both sides have been excessively to blame, yet that the severities used by the Church to the Dissenters are less excusable than those used by the Dissenters to the Church; my reason is, that the former were used in times of peace, and a settled Government, whereas the latter were inflicted in a time of tumult and confusion, so that the plundering and ravaging endured by the church ministers were owing (many of them at least) to the rudeness of the soldiers, and the chances of war; THEY WERE PLUNDERED NOT BECAUSE THEY WERE CONFORMISTS, AND OF THE KING'S PARTY.' The case of those who were sober and virtuous, seems to me much the same with the *non-jurors* at the late Revolution of King William III., and I readily agree with Mr. Fuller, that moderate men bemoaned these severities, for, as much corruption was let out by these ejections, (many scandalous ministers being deservedly punished,) so at the same time the veins of the English Church were also emptied

of much 'good blood'.—(Neale's History of the Puritans, Vol. II, pp. 93, 94, 95, Quarto edition, 1754.)

Neither should it be omitted, that, under circumstances of most liberal and favourable construction, a fifth part of the revenues of the sequestered livings, tax free, was reserved for the maintenance of the ejected clergy; a part also of the produce of the cathedral lands was devoted to the support of the bishops, deans, and other episcopal clergy.\* One more short extract from this same redoubtable chapter, and we have done, for the present, with our specimens of Mr. Southey's qualifications as an honest and impartial writer.

"Nor are," saith the infallible Laureate, "the advantages inconsiderable which we enjoy over our Protestant brethren who walk in the bye-paths of sectarianism. It has been in the error of attributing an undue importance to some particular point, that sects have generally originated: they contemplate a part instead of the whole; they split the rays of truth, and see only one of the prismatic colours, while the members of the national church live in the light."

This is delicious—it is really as fine an example of the pompous, the self-complacent, and the absurd, as can possibly be cited. The Dissenters—we beg pardon—the Sectarians, or if Mr. Southey likes it better, the Schismatics, *split*—with a mallet and wedge, we presume—"the rays of truth;"

\* The historians, whose authority Mr. Southey endeavours, in this case, to invalidate, have closed their statements with a remark which we suppose he overlooked, though it merited the attention of every impartial reader—"that the episcopal party paid the highest compliment to the moderation and liberality, which reserved to the former incumbents a portion of their incomes, by showing, at the Restoration, that the conduct of the Puritans was too elevated and generous for them to imitate."

they, moreover, see only "one of the prismatic colours;" will this accurate gentleman be pleased to inform us of the precise number visible to his "well-purged" vision? Is he not aware that the main body of English Dissenters, if questioned of their faith, refer implicitly to the articles of the national church as containing their doctrinal creed? Little then remains on which we differ, but on the comparatively inferior points of church-government, and ritual observance. Is it on this miserable ground that Mr. Southey will make his stand to justify his "silken hyperboles?" But if the Dissenters symbolise in doctrine with the Established Church, what is this wondrous "light" in which its gifted members are affirmed to "live?" It cannot be the light of faith and hope, for here our privileges are alike—we must suppose then that this bright splendour which plays round our happier "brethren," is the light of genuflections and consecrations, of surplices and mitres!—If this be "light," we confess that we are in darkness.

(To be continued.)

*An Essay on the Evils of Popular Ignorance, by John Foster, 8vo. price 7s. 6d. Holdsworth.* X

Some record of the chief facts in the history of this apostate, and hitherto ill-fated world, will, doubtless, be preserved, at least memorially, by numberless intelligences, long after its frame is dissolved, and its existence terminated. And if so, the reminiscences of particular facts may, in the future economy of the Deity, subserve the purposes of punishment to the impenitent agents and subjects of the present state of defection, and contribute to the joy of all who shall have become the disciples of truth and righteousness.

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In that review of the moral history of our species, which will possibly be open both to the righteous and the wicked, how large a measure of our calamities will appear, in their origination, to have been the direct result of an unlawful desire of forbidden and unattainable knowledge; and then of that ignorance, which, as a significant visitation for the first sin, has been both the parent and the penalty of every subsequent act of rebellion! For though ignorance could not be pleaded as a circumstance of palliation in the first offence, yet it has been, to all succeeding generations of men, the great secret power by which the evil spirit has effected his designs—the malignant enchantment which has secured their willing vassalage, and perpetuated, with augmenting severity, those calamitous inflictions, which are to be traced in every part of our constitution, intellectual, moral, and physical. And in that review of the causes and consequences of human apostacy, which we suppose some, or perhaps all of mankind to take, when the history and the crimes of this world shall end, it will appear to have been one of the most subtle and exquisite contrivances in the mystery of iniquity, first to make such ignorance pleasurable to its subjects, by obtaining through it the unbridled indulgence of every sensual propensity; next, to make it a matter of grave and ingenious debate among the more inquisitive and thoughtful, whether, after all, ignorance were not really preferable to knowledge; and, finally, to exhibit it as a dictate of sagacious and necessary policy in all who have been entrusted with the regulation and government of society, to perpetuate with the most jealous vigilance, the ignorance of their subjects, at least of the great mass of them, as the most efficient mode of making them pliant to the ends of their superiors—that is, in

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the language of most rulers, of making them *good subjects*.

There is also another fact which will never appear in due prominence till the events of this world are brought to a close—a fact which, while it will show the native buoyancy of the human mind in the midst of the oppressions under which it has laboured, and its necessary activity, whether under a good or an evil bias, will evince still more completely its direful subjugation to the power and the spirit of evil;—and that fact is the substitution of knowledge of temporary and secular interest, in the place of that which is of spiritual and eternal concernment:—and then the criminal satisfaction, and complacency, men have felt in the attainment of every species of knowledge but the only one which was of prime importance, and could be of permanent advantage. Thus all the moral evils of ignorance have been matured in the midst of advancing knowledge and science. The prince of darkness has riveted more firmly the fetters of ignorance and slavery, where there has existed a conceit of superior liberty and opulence. The mind has been deluded and satisfied by the outside and the shell of this visible universe; its desire of knowledge has been at once gratified and perverted; the inquisitive and the rational faculties exercised and improved, while the moral powers, which should have been the guardian and the governors of all the others, were left to fatal and unbroken slumbers. Men have gazed with delight upon the exterior construction and embellishments of the temple, and manifested an insatiable curiosity about its most magnificent and its most minute parts, but have felt little or no desire, to become acquainted with the Deity enthroned within; they have scarce ventured occasionally across the threshold of its ever-open portals, though

invited by a voice of unquestionable authority, and urged by many a messenger, purposely commissioned by the great Inhabitant, to introduce them to a more intimate knowledge of himself. Thus, hereafter, will appear to have been verified, the saying of an Apostle, they “became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.” The only light which could effectually have dissipated the darkness of the human mind has been all along slighted, and in many instances even rejected; while the false or artificial lights of natural knowledge have not only usurped its place, but been set in opposition to it, and made to impede its entrance. Then it will be seen that the reign of ignorance has been most effectually upheld by men themselves; that they have been accessaries to their own degradation and enslavement; and have furnished some of the most glaring instances of the evils of ignorance, in many of the individuals who have sat on the pinnacle of knowledge.

The whole subject of the evils of ignorance, is indeed wide and vast and complicated. It is only in its first stage, or in its lowest and most palpable form, that Mr. Foster has treated it. In the inferior class of society, or the populace, these evils are manifested in so many disgusting and obtrusive forms, that, apart from all religious considerations, the superior orders must often feel it a matter of painful inconvenience to come into any thing like familiar neighbourhood with them; and we can easily imagine, such a man as Mr. Foster, after taking a tour through some signally uncultivated district of our country, and there witnessing a few of the ordinary pursuits and pleasures, and looking into a few of the cottages and evening haunts of the human animals; or

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after meeting, accidentally, in his walks, with some half-savage half-rational being, feeling roused to a strong and vivid perception of the abject degradation in which a vast mass of intelligent and immortal creatures are lying, and of his pursuing, under that first impression, the evils of vulgar ignorance through all the varied forms and combinations, in which they are capable of being exhibited, or in which they really have been seen in the history of mankind. Whether such was or was not the cause of originating the present work, is of little moment. The subject in whatever way it presented itself, seems to have been powerfully grasped by the imagination of the author, and to have presented a fine field for the display of all the more peculiar qualities of his mind. These we shall not now endeavour to describe, since we have already kept our readers too long from the volume itself.

It appears from the advertisement prefixed, that the substance of this volume was delivered in the form of a sermon, preached for the benefit of the Bristol Auxiliary British and Foreign School Society. The text selected for that occasion, is still preserved as a motto to the Essay. The adoption of the form under which it now appears, was an after-thought, and was not resolved on, till the author had proceeded in the preparation of his sermon for the press, as far as to about 80 pages, when finding that his observations and illustrations were assuming a breadth that would ill comport with the proprieties even of a published sermon, he resolved to drop that style of composition, and continue his observations in the form of an Essay. This will account for the change observable in the phraseology.

The author sets out with an extended illustration of the indifference of the mind to the fact as-

serted in his motto, (*My people are destroyed for lack of knowledge.*) He has here given a very powerful and affecting representation of the indifference, too commonly observable, even among the more devout of Christians, to the awful fact of the destruction of the people. The vigour of the author's imagination has, however, here, we think, rather surpassed the fact, particularly when he says:—

"The instinctive policy, with respect to this prevailing destruction, has been—not to feel. And the art of maintaining this exemption, by all the requisite devices, avoidances and fallacies, has become mechanical. When fully matured, it appears like a wonderful adventitious power, added to the natural faculties of the mind,—a power of not seeing, (though with eyes open and perfectly endowed with sight,) what is obviously and glaringly presented to view on all sides."—p. 4.

We are far from wishing to abate any thing from the criminality of that state of mind of which he complains—insensibility to the destruction of the souls of men; but we beg leave to inquire, whether his representation will gain any thing in real efficiency, by the exaggeration with which it appears to be chargeable? It is a matter of doubt with us, whether the author has given a true analysis of the state of mind he wished so strongly to pourtray. We certainly think he will find in it, especially as it is discoverable among serious Christians, nothing of that *instinctive policy*—that *acquired and matured, and wonderful adventitious power*—nothing of that *art almost mechanical*, and that *willfulness almost infernal*, to which he seems to ascribe it; but simply a want of attention, or want of faith, or want of vigour of mind to realize the destruction of souls, and which the very persons in question may deeply deplore, and be daily endeavouring to overcome, by renewing their attention to spiritual things.

He proceeds next to teach us one method of, at least, sympathis-

ing with those who are perishing for lack of knowledge. He supposes the better educated to make the trial of going back through a series of acts of *unlearning*, that they may know what their condition would be, under the absence of their present blessings, through the negation of their cause—*knowledge*. He observes:

“ But though you cannot perform in imagination a series of acts of *unlearning*, realizing to yourselves, throughout the retrogradation, what you would be, intellectually, at each successive extinction of a portion of knowledge, you can go backward along this train in the way of supposing the negation of the valuable *benefits* which have arisen to you from knowledge. Distinguishing the respective advantage accruing to you at each stage, and from each particular part, of your knowledge progressively acquired, you can so make the supposition of that advantage not having become yours, as to conceive, in some measure, in what state you would have been in the absence of it. And, while going through this process, you may consider that you are making out a representation of the condition of innumerable beings of your race.”—pp. 7, 8.

The supposition is highly ingenious, and the illustration that follows, in the analogy of a portion of sterile land, advancing in fruitfulness and beauty, is both powerful and pleasing. But as to the actually realizing his latter supposition, we confess, that we cannot conceive it at all more practicable than the former. If any reader will try to go through a series of these extinctions of the valuable benefits of knowledge, he will find it as difficult to obtain a precise conception of the negation of the effect, as of its cause:—the *benefits*, indeed, are more complicated, intermixed, and indistinguishable, than the portions or stages of knowledge from which they have been derived. The benefits are continually fluctuating—progressing—and generating new benefits; and in every case appear to us so ramified, as to be utterly undefinable, except in general terms, or large masses. But the knowledge itself, from which these benefits

accrue, is much more definable, and is a possession of which the mind may, by reflection, more readily become conscious, though we do not think it easy to effect either of the author's suppositions, and certainly impossible to do it with any thing approaching to distinctness.—But we proceed with our analysis of the work.

From these introductory observations, the author advances to a lengthened and very impressive representation of the effects of ignorance among the Jews, Gentiles, and Mahometans. He then reviews the, so called, Christian nations, previous to the reformation;—from thence to the time of Whitfield and Wesley;—and thence forward to the present. The whole of this constitutes a sort of preliminary disquisition to an enumeration and display of the various specific forms of evil, arising out of the lack of knowledge, and existing among an uneducated people: as seen, *first*, in their childhood and youth; as they have no adequate estimate of the life before them;—as they are abandoned to seek their chief good in sensual gratifications;—as it leaves them in possession of only a rude, limited, unsteady, and often, perverted sense of right and wrong. *Secondly*;—He portrays the effects of popular ignorance on the economy of life:—in the daily occupations of the lower orders;—in the degraded condition of their domestic society;—and in their total unfitness for communication with the superior and cultivated classes. He then proceeds to meet some objections which may be urged against imparting knowledge to the poor, in reference to the interests of society; that an increase of mental power is available to evil, as well as good;—that the probability is, that the result would greatly preponderate to the side of evil;—that juvenile depravity has recently increased;—and that knowledge among the

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lower orders tends to factious turbulence. Finally, he exhibits the effects of popular ignorance as it regards religion: by showing how little of religious notion there is already in the minds of the unenlightened;—and the inaptitude for receiving the truths of religion, which is created by neglecting to train the minds of the young to the exercise of their faculties, in the acquirement of elementary information.

Such is a general outline of this very interesting work, composed, evidently, without any very accurately sketched plan; but yet with an order and progression rather mental to the author, than obvious at first sight to the reader. We can scarcely trust ourselves to characterize the work as a whole; but shall furnish our readers with several passages which have appeared to us the most original and interesting, and by which they may be able to judge of the whole performance.

In describing the evils of the popular ignorance during the reign of papal darkness, the following striking representation occurs, executed, as we conceive, in the author's highest manner.

"One of the most striking situations for a religious and reflective Protestant is, that of passing some solitary hour under the lofty vault, among the superb arches and columns of any of the most splendid of these edifices remaining at this day in our own country. If he has sensibility and taste, the magnificence, the graceful union of so many diverse inventions of art, the whole mighty creation of genius that so many centuries since quitted the world, without leaving even a name, will come with magical impression on his mind, while it is contemplatively darkening into the awe of antiquity. But he will be recalled,—the sculptures, the inscriptions, the sanctuaries enclosed off for the special benefit, after death, of persons who had very different concerns during life from that of the care of their salvation, and various other insignia of the original character of the place, will help to recall him,—to the thought, that those proud piles were, in fact, raised to celebrate the conquest, and prolong the dominion, of the Power of Darkness over the souls of the people. They

were as triumphal arches, erected in memorial of the extermination of that truth which was given to be the life of men.

"As he looks round, and looks upward, on the prodigy of design, and skill, and perseverance, and tributary wealth, he may imagine to himself the multitudes that, during successive ages, frequented this fane in the assured belief, that the idle ceremonies and impious superstitions, which they there performed or witnessed, were a service acceptable to heaven, and to be repaid in blessings to the offerers. He may say to himself, Here, on this very floor, under that elevated and decorated vault, in a "dim religious light" like this, but with the darkness of the shadow of death in their souls, they prostrated themselves to their saints, or their "queen of heaven;" nay, to painted images and toys of wood or wax, to some ounce or two of bread and wine, to fragments of old bones, and rags of clothing. Hither they came, when conscience, in looking either back or forward, dismayed them, to purchase remission with money or atoning penances, or to acquire the privilege of sinning in a certain manner, or for a certain time, with impunity; and they went out at yonder door in the perfect confidence that the priest had secured, in the one case the suspension, in the other the satisfaction, of the divine law. Here they solemnly believed, as they were taught, that by donations to the church, they delivered the souls of their departed sinful relatives from their state of punishment; and they went out at that door resolved to bequeath some portion of their possessions, to operate in the same manner for themselves another day, in case of need. Here they were convened to listen in reverence to some representative emissary from the Man of Sin, with new dictates of blasphemy or iniquity to be promulgated in the name of the Almighty; or to witness the trickery of some detestable farce, devised to cheat or fright them out of whatever remainder the former impositions might have left to them of sense, conscience, or property. Here, in fine, there was never presented to their understanding, from their childhood to their death, a comprehensive honest declaration of the laws of duty, and the pure doctrines of salvation. To think! that they should have mistaken for the house of God, and the very gate of heaven, a place where the Power of Darkness had so short a way to come from his appropriate dominions, and his agents and purchased slaves so short a way to go thither."—pp. 54-57.

In his historic survey of the ignorance of the period following the reformation, many parts might be pointed out of great power and beauty, indeed his representations throughout, of the moral condition

of different ages and classes are characterized by the utmost vigour and effect:—he never colours feebly, and his imagery, which, in general, is quite original, is illustrative of his thoughts in a wonderful degree. The following is a passage of great truth and beauty:

"And here we cannot help remarking what a deception we suffer to pass on us from history. It celebrates some period in a nation's career as pre-eminently illustrious, for magnanimity, lofty enterprize, literature, and original genius. There was perhaps a learned and vigorous monarch, and there were Cecils and Walsinghams, and Shakspears, and Spensers, and Sidneys and Raleighs, with many other powerful thinkers and actors, to render it the proudest age of our national glory. And we thoughtlessly admit on our imagination this splendid exhibition as representing, in some indistinct manner, the collective state of the people in that age! The ethereal summits of a tract of the moral world are conspicuous and fair in the lustre of heaven, and we take no thought of the immensely greater proportion of it which is sunk in gloom and covered with fogs."—pp. 70, 71.

There is no part of the work that has afforded us more real pleasure than the very long disquisition, (we mean in comparison to the other topics of the Essay), on the cruelty of the lower orders to the animals placed within their reach. The following highly graphical description presents a more striking picture to the imagination of the reader, than could have been presented to the eye, by the boldest efforts of a Morland or a Hogarth.

"Of whatever quality and condition those animals may be, they have experience enough of human nature; but generally its diabolic disposition is the most fully exercised on those that have been already the greatest sufferers. Meeting, wherever we go, with some of these starved, abused, exhausted figures, we shall not unfrequently meet with also another figure accompanying them,—that of a ruffian, young or old, who with a visage of rage, and accents of hell, is wreaking his utmost malevolence on a wretched victim for being slow in performing, or quite failing to perform, what the excess of loading, and perhaps the feebleness of old age, have rendered difficult or absolutely impracticable; or for shrinking from an effort, to be made

by a pressure on bleeding sores, or for losing the right direction through blindness, and that occasioned by hardship or savage violence. Many of the exactors of animal labour really seem to resent it as a kind of presumption and insult in the slave, that it should be any thing else than a machine, that the living being should betray under its toils that it suffers, that it is pained, weary, or reluctant. And if, by outrageous abuse, it should be excited to some manifestation of resentment, that is a crime for which the sufferer would be likely to incur such a fury and repetition of blows and lacerations, as to die on the spot, but for an interfering admonition of interest against destroying so much property, and losing so much service."—pp. 116, 117.

In showing the pre-eminently auspicious influence of divine grace in awakening the faculties of ignorant minds, the following interesting and eloquent passage occurs at p. 224.

"It is exceedingly striking to observe, how the contracted rigid soul seems to soften, and grow warm, and expand, and quiver with life. With the new energy infused, it painfully struggles to work itself into freedom, from the wretched contortion in which it has been so long fixed, as by the impressed spell of some infernal magic. It has been seen filled with a painful and indignant emotion at its own ignorance; actuated with a restless earnestness to be informed; acquiring an unwonted applicableness of its faculties to thought; attaining a perception combined of intelligence and moral sensibility, to which numerous things are becoming discernible and affecting, that were as non-existent before. It is not in the very utmost strength of their import that we employ such terms of description; but we have known instances in which the change, the intellectual change, has been so conspicuous, within a brief space of time, that even an infidel observer must have forfeited all claim to be esteemed a man of sense, if he would not acknowledge,—This that you call divine grace, whatever it may really be, is the strangest awakener of faculties after all. And to a devout man, it is a spectacle of most enchanting beauty thus to see the immortal plant, which has been under a malignant blast, while sixty or seventy years have passed over it, coming out at length in the bloom of life."—pp. 224, 225.

Towards the latter part of the Essay, we find many encouraging suggestions to those active agents whose labours are devoted to the melioration of that state of ignorance, in which so large a class of the poor yet remains. He speaks

of the change already effected; and alludes in a passage of great sublimity, to the superiority of this moral revolution, over all those civil and political changes, which are ordinarily styled revolution.

"Here is a revolution with different phenomena. It displays its quality and project in activities, of continuously enlarging scope and power, for the universal diffusion of divine revelation; in enterprizes to attempt an opening of the doors of all the immense prison-houses of human spirits in every region; in schemes, (advancing with a more quick and widening impulse into effect than good designs were wont to do in former times,) for rendering education and the possession of valuable knowledge universal; in multiplying exertions, in all official and unofficial forms, for making it impossible to mankind to avoid hearing the voice of religion; and all this taking advantage of the new and powerful movement in the general mind; as earnest bold adventurers have sometimes availed themselves of a formidable torrent to be conveyed whither the stream in its accustomed state would never have carried them; or as we have heard of heroic assailants seizing the moment of an awful tempest of thunder and lightning, to break through the enemy's lines. These are the insignia by which it may well express disdain to take its rank with ordinary revolutions."—pp. 249, 250.

We had marked several other paragraphs of unusual excellence, but find our limits will not allow us to extract them. The work in general has afforded us great satisfaction, and in many parts a very high degree of pleasure: but we are compelled to express our dissent as to some minute points. In addition to those we have already noticed, the following appears to us scarcely accurate; facts seem to give a testimony decidedly adverse to the principle which the author so powerfully asserts. He is animadverting on the perverseness of the Jews, in their preference of "the vainest and the vilest of fancies, delusions and superstitions."

"But, indeed, this very circumstance, that knowledge shone on them from Him that knows all things, may, in part, account for a stupidity that appears so peculiar and marvellous. The nature of man is in such a moral condition, that any thing is the less

acceptable for coming directly from God; it being quite consistent, that the state of mind which is declared to be "enmity against him," should have a dislike to his coming so near, as to impart his communications, as it were, by his immediate act, and bearing on them the fresh and sacred impression of his hand."—p. 13.

Now to say the least of this, the facts of the case appear to have been incautiously and hastily ascribed to a general principle, under the powerful attraction of the availableness of that general principle to the author's highest purpose. Is it true, that to the nature of man, any thing is the "less acceptable for coming directly from God?" The bare circumstance of divine interposition, apart from any moral or holy quality in the manifestation, and irrespective of any displeasure revealed against the party, is rather, with our nature in general, matter of desire than of aversion. There is a universal love of the strange, the great, the *supernatural*. Hence the very tendency of the Jews to the vile superstitions of their idolatrous neighbours, is rather to be ascribed to the more frequent, visible, and sensible displays of divine existences and attributes, which such superstitions pretended, and to the total removal of the infinite purity of Jehovah, and the consequent state of impunity into which the sensual part of their nature felt itself so conveniently introduced, and not to their aversion to the bare idea of the near approach of deity, or his direct manifestation. The universal prevalence of the worship of idols—an expedient, designed for the express purpose of presenting an ever visible deity, and of bringing him nearer to the senses, and to the constant apprehension of men, than he could be under the form of pure spirituality, appears to us to be in direct repugnance to the author's theory. The gratification men have evinced in getting rid



of the ideas of eternity, immensity, and infinity, which are so difficult to entertain, and in receiving the notion of a deity accessible and visible at pleasure, in short the very fact of *having him so near*, and of seeing his infinite provinces parted out into comprehensible portions, subject to the superintendence of minor deities, approaching still nearer to humanity, has rather served to show the pleasure the mind takes in the notion of his being and perfections, than to evince a natural aversion to the circumstance of his interposition. It does not affect the argument in hand, that these deities were utterly devoid of all those moral qualities, which could make their existence or their character a thing worth knowing. It is clearly true, that as to all the practical results of the whole system of idolatry, the glory of God was changed into a lie; and that all his perfections were, in effect, annihilated by the very attempt to familiarize and bring them near. Still it was a natural and voluntary effort on the part of humanity, not, indeed, to raise itself to a greater affinity with the deity, but to bring him down in forms that might be obvious, and under notions that might be ever present to the mind, without creating displacency or alarm. The case of the Israelites when they said to Aaron, "Up, make us gods, which shall go before us, &c." (Exodus xxxii. 1.) appears strongly to confirm our remarks. The incessant desire of that people after signs, their impertinent demand of them from Christ, and the passion of all men up to the present hour, for miraculous endowments; their notion of the high honour put on those, who are able to employ the power of Deity, and are in direct communication with him, and their universal veneration for the men they believe possessed of such qualifications, and enjoying such

privileges, are surely no proofs of their aversion to the "fresh and sacred impression of his hand." If the principle of the author is true, how shall we explain the joy expressed by the people of Lycaonia when they thought they recognised in Barnabas, their own imaged Jupiter, and in Paul, Mercurius? (Acts xiv.) Then, too, miracles, instead of being for "a sign to them that believe not," operate upon our nature only as an atmosphere of repulsion around the cause they were meant to serve, and render "the communication less acceptable."—The success of false prophets, and among them, the astonishing success of the last infatuated creature that arose in our own country, can be ascribed, we conceive, to no principle but the extravagant and blind devotion of men to the *supernatural*. It appears that they are irresistibly attracted by the signs and symptoms of the divine approach, and that the highest gratification their minds can receive, is in witnessing such supernatural sights, provided it can be done without awakening any consciousness of guilt, or inspiring any dread of the divine anger. They have an instinctive propensity towards a Divine Being, and this passion is always powerfully excited, when not counteracted and suppressed by a still stronger feeling—a dread of his vengeance, and a hatred of his purity. It was upon the ground of the existence of such a principle in our nature, that miracles were first resorted to, and that the first promulgation of the gospel was attended with so great success. It was this visible seal, and first impress of the hand of Deity, which was every where required; ("*what sign showest thou, that we may see, and believe?—what dost thou work?*") and it is the absence of this direct appeal to the divine power and patronage, that renders the propagation of the gospel, under its pre-

sent economy, a matter so much less direct, and sudden, than at that period, when its truths appeared to come immediately from God, and were sustained by the visible interposition of his attributes.

We ought to apologize for the length to which these passing animadversions have been extended. It would ill become us to dismiss the volume without expressing in the strongest terms our sense of the peculiar excellencies of the work in general. It contains an immense number of bright thoughts, and many passages of great vigour, originality, and beauty. As a whole, however, we scarcely think it on a par with either of the essays in the author's former volume. A characteristic feature of many of the most acute and powerful passages, is that of keen and irresistible satire. The author employs this perilous quality with singular address and effect. It is evidently the prevailing habit of his thinking. We can only say in conclusion, notwithstanding the hints we have ventured to suggest in opposition to some of the author's speculations, that we have experienced a growing pleasure as we have proceeded through the work, and can conscientiously assure our readers, that, as far as our knowledge extends, the press has not recently produced any volume, which will yield them so much improvement and pleasure.

*Remarks on the Moral Influence of the Gospel upon Believers, and on the Manner of ascertaining our State before God, &c.; to which are added, Observations on the Radical Error of the Glassite, or Sandeman System, &c. By Geo. Payne, M.A. Price 1s. 3d.*

Of all the errors which have polluted and wasted the Christian Church, few have a more direct tendency to defeat the very highest ends of the Gospel, than Sandemanianism. With the loudest professions of zeal for the honour of

the Saviour, it denies him all influence over the heart;—restricts the whole sphere of his truth to the understanding, and maintains, that the nature of true believers retains precisely the same sinful bias after their conversion as before; in short, that Christianity is wholly speculative, and effects no change in the moral state of the soul. The system of Sandeman is but little known in England, and happy will it be for our northern neighbours when, by the prevalence of scriptural views, and the power of vital godliness, it shall be totally expelled from Scotland. It has long been a hideous excrescence on the Calvinism of many in that country;—it has been the means of disturbing many a flourishing church, and of perverting many a professor of the Gospel from the simplicity of the "truth as it is in Jesus."—Sandemanianism is not, however, materially different from Antinomianism; the prevalence of which, in this southern part of the island, we have but too much reason to regret. The antidote adapted to the one will be found suitable to the other. The chief difference between the systems, if such a term is not inapplicable to either error, is, that Sandemanianism is more consistent with itself, and errs more upon principle, cutting off at once from its creed, all practical and experimental piety, by a denial that the Gospel has any thing to do with our heart or affections;—while Antinomianism, admitting that the truth is to have an influence on our character, yet takes the effect for granted, where the cause is supposed, and very easily and complacently overlooks the deficiency of the fruits of the Gospel, when it can but hear its Shibboleth. We do not mean that Antinomianism is free from errors in principle;—for its favourite doctrine of imputed holiness, taking the place of the actual sanctifica-

tion of our corrupted nature, is an error in sentiment as glaring as any in the other system, and attended with as fatal consequences, both as it regards the characters and the souls of men: but the northern heresy is more matured and ripened in its scheme of doctrines, and has enjoyed the *finishing* of some more acute and subtle minds than our southern error.

The chief advocate of the scheme of Sandeman and Glass, in the present day, is a Mr. Walker, of Dublin, a teacher, we believe, of Greek and Mathematics in that city; who occasionally indulges the world with his lucubrations upon Christianity. We do not profess to be deeply read in this gentleman's works, but we are not wholly strangers to them, and those of them that have come to our knowledge, appear to us to be characterized by as complete an absence of every thing resembling the Spirit of Christ, as can well be conceived. "He that is joined to the Lord is one Spirit" *with him*; and the total lack of this Spirit in all Mr. W.'s works, compels us to consider him as an enemy to the most essential truths of the Gospel, and to account that the sole tendency of his scheme, is to make men "aliens from the commonwealth of Israel." A more pestilent and polluting heresy does not exist within the precincts of Christendom. Mr. Payne has very laudably devoted the pamphlet before us to an exposure of the principal errors, which he has detected in the Sandemanian hypothesis, as stated and enforced in Mr. Walker's *Letters on Primitive Christianity*. Among these he first notices one of the most serious and fatal, relating to the *change effected upon believers by the Gospel*. His remarks on this part of the subject, are highly interesting and important. He closes his argument with the following brief paragraph:

"Thus it appears that the Scriptures are in direct hostility to the sentiments entertained by Mr. W., even on the most favourable construction of his language; but, if his opinion really be, that no new nature, properly so called, is implanted in believers; that there is no difference whatever between them and the world around them, save in the single article of knowledge; if this, I say, be his opinion, and I have no doubt it is, it may be added to what has been said, that there is not a page in the Divine word which does not concur to prove the false and dangerous nature of his tenets.—"Paul," (says Mr. Haldane, in an admirable passage, with which I conclude this part of the subject,) taught, that if any man be in Christ, he is a new creature, that believers are a peculiar people, redeemed from their former vain conversation, that every one who possesses the hope of the gospel purifieth himself as Christ is pure; he represented the gospel as a mould into which the believer is cast, and assimilated to the image of Christ; he taught, that having received the truth, believers 'have put off the old man with his deeds, have been renewed in the spirit of their minds, and have put on the new man, which, after God, is created in righteousness and true holiness;' that so inseparably is the faith of the gospel connected with that holiness, without which no man shall see the Lord, that believers shall be distinguished at the judgment by their works, and that all men shall receive the things done in the body, whether good or bad."

He next proceeds to notice the *Scriptural manner of ascertaining our state before God*. This part of the tract we consider as highly valuable, and calculated not only to explode the Sandemanian error, but others which exist among many very sincere and pious Christians.

The third part of the pamphlet is devoted to an exposure of the *radical error of the Glassite or Sandemanian system*. The author commences this part of his work with the following most important observations:

"In Mr. Haldane's strictures on Mr. W.'s letters, we find the following very important remark. "Many complain of Sandeman's severity, who admire his accurate views of truth; but we may depend upon it there was something very erroneous in his sentiments, which led him into a spirit so palpably unscriptural." The truth of this remark it is impossible to doubt. Wherever you meet with an individual who has imbibed Mr. Sandeman's theological creed, you invariably meet with Sandeman's spirit—a spirit of keen and caustic severity, of

bitter and high-minded contempt; a spirit more nearly allied to that of the ancient Pharisees, "who trusted in themselves that they were righteous, and despised others," than to any other with which it can be compared; a spirit which "appears to be at war with all devotion and devout men;" a spirit which forms an exact counterpart to the wisdom which descends from above, and which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits," &c.—pp. 59, 60.

This radical error which the author points out, as pervading the whole system, is, *its depreciating statements of the nature of saving faith*. Upon this point, he has offered many acute and satisfactory strictures, and, upon scriptural ground, has shown the inadequacy of all such faith to justification, as does not bring the heart or affections under a purifying influence: in short, he clearly proves, that the system of Sandeman reduces all personal piety, to a mere nominal profession of Christianity.

The last part of this able pamphlet contains, *Remarks on the Doctrine of Divine Influence*. Upon this topic, the author shows, that the system of his opponents, tends to the denial of all divine influence—other than what they understand to consist in the mere power of divine truth. They confess a *persuasive power*, or *forcible conviction of truth*; but deny any direct divine influence on the understandings, or hearts of men in their conversion. We can most cordially assent to the author's views upon this point. They are, we conceive, strictly accurate. There is not only a divine influence exerted specially to produce saving faith, and to convert the soul; but it is an influence acting *directly* upon the mind. The author must be aware, however, that a distinct adoption of his explanation is by no means essential to orthodoxy—nor very important in its practical tendency—provided the fact of a special divine influence be acknowledged. We think his note at p. 90, rather severe, if not *hyper-critical*. It is as follows:

"I would respectfully request all who are in the habit of saying, that divine or spiritual influence is *by means* of divine truth, to pause, and ask themselves, if they attach any definite meaning to the words they employ. Many, it is perfectly manifest, do not; for they seem at the same time to entertain the sentiment, that there is a *direct* influence of the Spirit of God upon the mind or heart of a sinner in conversion, opening his understanding to perceive the spiritual meaning of the truth of God; i. e. in other words, they believe that divine influence is *by means*, and *without means*, that it is *direct* and *indirect*, at the same time; which is much the same as if I should say that I am struck with a stick, and *without* a stick, by the very same action of an aggressor. Nothing can be more self-evident than that, if divine influence be *by means*, it cannot be *without them*; in other words, if the influence of the Spirit in regeneration be *by the truth*, the idea of a direct influence upon the understanding, or the heart, or any part of our moral nature, or the moral nature itself, must be given up as totally irreconcilable with the *mediate* mode of operation."

This, though only a part, is the substance of his note. Now, we conceive, he has not given the fair interpretation of the views of those persons, who represent divine influence as being *by means*. He endeavours to reduce their notion to a dilemma—from which we think they may very easily escape, by saying, that though divine influence is direct in its operation—it is yet *by means* in as much as it is usually employed in conjunction with them—it is simultaneous—and this, we presume, is all they mean. When the Lord opened Lydia's heart, it was under Paul's sermon, and she was conscious of no change, but through the instrumentality of the truth. The divine influence was simultaneous with Paul's preaching—and so was *by the means*, in the sense of accompanying them;—but, yet, was distinct from the means, and was direct in its influence upon the heart, and so was not by means, in the sense of Mr. Payne.

The pamphlet is distinguished by candour and good temper, and displays considerable ability and discrimination. It is especially worthy the attention of our clerical readers.

## EPITOME OF MISSIONARY TRANSACTIONS.

(Continued Quarterly, and embracing all Protestant Missionary Societies in the World.)

### METHODIST MISSIONARY SOCIETY.

**IRELAND.**—The Society has here ten stations, occupied by Missionaries who speak the native Irish, and preach the Gospel in that tongue, "at fairs, in markets, in the mountains and wilderness, amidst many hazards and difficulties." Many have been the seals of their ministry among the most ignorant and vicious: their congregations have been usually large and attentive.

**FRANCE.**—In this country the Society have four stations; one of them at *Paris*, where, including the vicinity, it is estimated more than 40,000 Protestants reside, with but two Protestant churches for their accommodation. From the increasing conviction in the public mind of the necessity of a spiritual and influential religion, and from other pleasing indications, it is hoped God is preparing the way for the spread of pure and undefiled religion in our neighbour country.

### ASIA.

**CEYLON.**—A most commendable attention is given, by the Missionaries stationed on this important island, to the establishment of schools; and great success has, by the blessing of God, attended their endeavours. The number of schools has increased to about 80; and the number of children instructed is about 5000. The happiest effects must be anticipated from the instruction of so many children, placed *willingly and thankfully* by their parents under the care of Christian Missionaries, in schools, where neither heathen books nor heathen masters are admitted. Many very pleasing instances of the good effects of this instruction are already on record; and gladly would we repeat many of them, highly gratifying to every good mind. We must however content ourselves with the mention of one, amidst several others of a similar kind. At *Negombo*, one of the missionary stations, several boys attended school from a distance of five miles, and received some religious impressions, which led them to see the folly of the heathen customs and ceremonies at home. "One boy, in particular, was very conscientious. His father was taken ill; and, as is common with them, sent for the *Capoa*, to perform the *Devil-dance*, who assured the man that he would recover, if he followed his directions, and made the customary offerings. The boy knowing this, was resolved, as he could not prevent, that he would not *witness*, the ceremony; and, to avoid it, he fled on the appointed evening into the jungle, and continued there all night, praying at intervals. The family were alarmed at his absence, being aware of the cause, and especially as he did not return home in the morning, but went straight to school. On his return, the parents were angry, and expostulated with him; but he was inflexible in his determination to be a Christian, and to avoid such abominations. His continuing always to pray and read the word of God regularly before them, at length became such an annoyance, that they gave him leave to build himself a little *out-house* at the end of their own, where he might pursue his devotions unmolested. Of course, he gladly embraced the offer; and, as soon as it came to the knowledge of his school-fellows, which was not till some time after, four others followed his example, and all begged to be permitted to meet in the *Negombo* school-class; and now they have each their little *house of prayer* in the jungle, and endeavour to serve God to the best of their power."

The termination of the Kandian war, and the new treaty with the Kandians, seem to have opened a way for the introduction of the Gospel. Mr. Newstead, from *Negombo*, in the centre of the island, has been the first to pass the boundary, and has established a school in a Kandian village, with the ready acquiescence of the inhabitants: he has preached also to an attentive auditory. The Portuguese formerly took great pains to establish Christianity among these people. But there are now only some wretched vestiges of their establishment. And, whether from any native and original consanguinity, we know not, but it appears the Roman Catholic and the Buddhist religions can here symbolize without any inconvenience; for, we are informed, these *sol-disant* Christians "go to the Buddhist temples in their neighbourhood occasionally, and offer flowers, solely, as they pretend, to avoid giving offence; but it is too plain that their ignorance makes it a matter of indifference to them, whether they worship in the church or the temple. Their Buddhist neighbours, in return, often come with offerings to their church, particularly when their children are afflicted with



sickness." The author of the *Universal Prayer* doubtless would have been delighted with so amiable an intercourse.

The Methodist Missionaries are taking their share, with those of other Societies, in the translation, the printing, and the distribution of the Scriptures and religious tracts. "Mr. Clough has in the press an English and Cingalese Dictionary in octavo and quarto, a work of great labour, but of incalculable importance both to Missionaries and Civilians, in acquiring this difficult, but comprehensive and beautiful language, so necessary to obtain efficient access to the natives of the southern and interior parts of the island. Mr. Fox has compiled a Dictionary of the Portuguese of the country; and thus the labour of two years will be saved to future Missionaries." Into this language the New Testament is now nearly, if not entirely, translated: a work much wanted, not only for the coast of Ceylon, but for many of the inhabitants of the maritime districts of continental India. "Parts of the translation in MS. and in print, have been lent to individuals, in some instances with saving effects."

The best understanding seems to prevail between the British Government and the Missionaries in this island; and we are pleased to quote a sentiment delivered by Governor Brownrigg, on being congratulated by the Missionaries at the termination of the Candian war. "*The Gospel*," said his Excellency, "*is offered to all, but should be forced upon none.*" Happier would the world have been, had all governments recognized this doctrine.

We have the pleasure to add, that several Catechists and Assistants have been raised up, and others appear to be in a course of preparation. This object we should ever bear on our hearts. Among these natives we notice an eminent priest of Budhu, GEORGE NADORIS DE SYLVA. He appears to be stedfast in his profession, and is one of the native translators of the Scriptures at Colombo. "The eminence of his character among the priests at Ceylon, the extent of his acquisitions in their learning, and the decisive manner in which he has made his choice of Christianity, have produced a strong impression in the island." We would gladly give at length two documents of a most interesting character, a letter of his to the Committee, and an address to his countrymen, wherein he manifests almost apostolic fervour and disinterestedness: but our limits forbid.

MADRAS.—A new chapel has been opened near this city, and another within the walls. Mr. Lynch's English and Malabar School is attended by about 150 children.

BOMBAY.—The excellent Missionary, Mr. Horner, has here four Mahratta schools, containing about 180 boys, who are making improvement in Scripture knowledge. He preaches also in Mahratta and Hindoostanee, in the streets, the bazars, &c. which the people consider as their own; and, therefore, often talk, and sometimes contradict, during the services. The patient Missionary considers these as rather hopeful than unpropitious signs.

NEW SOUTH WALES.—The labours of the Society having been directed to this colony, three chapels have been erected, and two Missionaries preach and itinerate among a people, who had not for years heard its joyful sound. The population of the colony is stated at 20,000 souls, not one-fifth of whom have any opportunity of attending on religious instruction.

#### AFRICA.

SIERRA LEONE.—The exertions of the Missionaries here are directed chiefly towards the re-captured slaves. They have stations, where schools and preaching are established; and some souls have been given them for their reward. The sickly season has, however, in some measure, impeded their labours, as well as those of another Society. The Committee intend some extension of this desirable mission.

LITTLE NAMAQUALAND.—The indefatigable Missionary, Mr. Shaw, has found openings in this barbarous clime for the further extension of the Gospel. One or two new settlements are formed, and a communication is also opened with the wild Bushmen. Great attachment is manifested by these poor outcasts toward Mr. Shaw, and several seals have been given to his ministry among them. We regret to add that his health has been very precarious. An assistant has been despatched to him in his solitude. Who can but sympathise with the man, who thus expresses the most noble and exalted sentiments: "To-day the Friend of sinners was pointed out as 'the shadow of a great rock in a weary land.' This is truly a weary land; a land, where thick darkness covers the minds of those who are called Christians; a land, where cruelties have been exercised against our people; a land, where our present motives are suspected, and our character traduced, and where but few have any knowledge of divine things. I sometimes feel myself burdened and cast down: yet, in the midst of these trials, I find a

refuge, a hiding-place from the wind, &c. And, though all that the world calls good and great, could never induce me to live in a land like this; yet, to seek after the souls of these poor outcasts of society, who are perishing for lack of knowledge, reconciles me to my (happy) lot. This brings a present reward to the soul, and stimulates me to be 'instant in season, and out of season.'

We select, from Mr. Shaw's journal of last year, a pleasing instance of the manner in which divine truth is spreading among this rude people.

"Held service this morning; and, in the afternoon, questioned the people. One woman, whom I knew not, being asked, Do you know any thing of Jesus? answered, 'No: I have heard the people speak of him since I came here, but I do not know who he is; yet, from what I have heard, I think he is the sinner's help.' Did you ever hear the Gospel from any Missionaries? 'No, never; but I met with a *Bushman*, about a year ago, who preached to me like a Missionary. I do not know whether he had been among the Missionaries or not: he then lived by the Great Orange River. He told me that he had been a great murderer, but that the Lord had given him to see his sins, and power to leave them. He also told me that I must begin to pray to God, and exhorted me. This was the first time I had ever heard any thing of the kind; and now I have come to learn from Mynheer.' Such attention I scarcely ever saw from a human being, while I spake to her of Jesus. The *Bushman's* arrows had touched her heart, and made her long for a healing balm."

#### WEST INDIES.

The labours of the Missionaries amongst the slave population of the islands, as heretofore, continues to enjoy the special sanction and blessing of heaven. It is remarked, that no people have been so ready to receive "the truth in the love of it," as the oppressed sons of Africa." Yet, still, a very large number of negroes, amounting, it is supposed, to *one million*, are left without instruction, abandoned to the darkness of their African superstition.

The pious and disinterested efforts of the Missionaries, though calumniated, are producing, under a divine blessing, the most happy effects in the morals, the comforts, and the hopes of our enslaved fellow-men. And this is some alleviation to the mind revolting at the sight of a beast's yoke on the neck of a man.

The most pleasing testimonies to the good conduct of the Missionaries in the West Indies, and the astonishing changes produced under their ministry, are poured in from the most respectable and impartial sources; and we sincerely congratulate the Society, on the good which has resulted from the dark and malignant attacks of the enemies of religion.

The number in the different Societies in the West India colonies is, of whites about 1000, and of blacks and coloured about 22,000. The total number of Missionaries, under the sanction of the Society, is about *one hundred and fifty*: the annual expenditure about £22,000.

#### CHURCH MISSIONARY SOCIETY.

(Continued from Vol. ii. p. 312.)

**JUSOO AND BULLOM MISSION.**—In a former number\* we adverted to the pernicious influence of the slave trade, on the efforts of the Missionaries in this region of Africa. They have been obliged, for the present, to withdraw. "The fatal obstacle to all usefulness," says the Society's Report, "was the slave trade. On the revival of that traffic, dealers from the Rio Nunez came to purchase slaves. Red water trials became frequent in consequence, in order to procure victims for sale; and few of the accused escaped. While the Bulloms could sell slaves and get rum, the preaching of the Gospel had no sort of influence upon them. Complaint was brought against him, (Mr. Nylander,) at a public *palaver*, that he spoiled the country by not bringing rum. They said, 'He only sit down to teach children, and talk God-palaver: that good; but suppose he bring good trade, that better.'"

The translations of parts of the Scriptures, &c. into Bullom, will, however, not be lost labour. Itinerant preaching and day-schools are looked forward to, as the means of restoring the Gospel, and these infatuated natives. It is calculated that about 1000 persons might be visited for these purposes from the colony, in the course of three or four days.

Beside the stations before mentioned, the Society is commencing some others in the colony.

## INDIA.

**BURDWAN.**—The schools established here by Lieut. Stewart appear to be increasing. The Gospels and religious tracts are eagerly sought after by the young people, when they have learned to read. To this large town and populous district two Missionaries are likely to be despatched.

**CHUNAR.**—Here Mr. Bowley is incessantly labouring, and not in vain “in the Lord.” He is a native of India. Mr. Corrie states, that “the people seem to give him more of their confidence daily.” He preaches at fairs, in market-places, and wherever he can find an opportunity, beside attending to the schools. A new place of worship is about to be erected here, to which the Governor General has contributed 1000 Sicca Rupees; a gentleman of property having previously given ground for the purpose.

A Brahmin and a Moonshee were lately baptized at Chunar.

**BEXARÉS.**—In the vicinity of this city, whose population is estimated at upward of half a million, Mr. Corrie has commenced a Missionary Establishment, from whence Christian teachers, it is hoped, will in due time be sent forth. A wealthy Hindoo, named Jay Narain Ghossaul, in gratitude to God for recovery from an obstinate disease, has made over, in trust to the Missionary Committee at Calcutta, for the purpose of establishing an extensive school, a mansion of his own, in this city, which cost him about £6000 sterling. The children are to be instructed in the English, Persian, Hindoe, and Bengalee languages, and in the sciences; and children of all descriptions are eligible for admission. The disposition to hear and receive the word is increasing daily among the natives. Many of the rich and learned Hindoes especially, seem ready to welcome the Gospel.

**LUCKNOW.**—This large city, lying to the west of Agra, with its vicinity, contains a population of about half a million. The Society have commenced their operations here by a school, the ulterior object of which is to furnish Christian teachers. The children of Protestants, Roman Catholics, and Armenians, with those of Mussulmans and Chinese, are here brought together for instruction, under the superintendence of Mr. Hare, who appears to be a man of zeal and application, in promoting the welfare of the rising generation.

**MADRAS.**—The efforts of the Missionaries here, and in the district around, continue unremitted. Knowledge is indubitably spreading; but we lament to say, that very few appear yet to be converted. During four years, about twenty persons have been admitted as catechumens: their course of preparatory instruction was also intended as a trial of their sincerity. Only one individual of the whole number has stood this test. He was baptized, and continues steadfast in his Christian profession. The rest have given but too great reason to believe, that, not the salvation of their souls, but the advancement of their worldly interest, was their object, by declining their profession, when they found that object was not likely to be realised.

**TRANQUEBAR.**—At the end of the year 1817, the number of children in the schools here was 938: at the close of the year 1818, it had increased to 1387. Mr. Schnarré continues to afford his assistance to the Danish Missionaries at Tranquebar, in preaching frequently to the native congregations; and, at his visits of inspection to the distant schools, omits no opportunity of declaring to all to whom he can have access, the tidings of salvation; exhorting the people to turn from their dumb idols, to serve the living and true God. He distributes also copies of the Scriptures and Christian tracts.

**TRAVANCORE.**—The attention of the Missionaries is here principally directed to the reformation of what is called “The Syrian Church.” Their plan is, to make the church the instrument of its own reformation. To this object the Primate, and his clergy in general, are by no means averse. “Of the clergy,” it is said, “all are not pleased with the prospect of reform and inquiry, where there is much ignorance, corruption, and vice, to be brought to light and restrained; and, accordingly, there have been raised, and still remain, many obstacles, which it will require time, and a series of prudent efforts, to remove. Nevertheless, the better state of feeling is by far the most prevalent; nor is it likely to be disturbed by any reformations, which minuter insight into the corruptions of their church and manners, may be expected to render necessary.

Since the arrival of the Rev. Mr. Fenn in Travancore, the subject of reformation has been taken up on a large scale; and in order to ascertain in what particulars it is required, and to effect its accomplishment by the authority of the Metran himself, it was proposed, in an address delivered by Mr. Fenn at an assembly of all the Catanars and Elders of the Syrian churches south of Cotym, held by the Metran, at his suggestion, at Manvellicarre, on the 3d of Dec. 1818,

in the presence of upward of 700 persons, that six of the eldest and most respectable Catanars should be appointed to define, in conjunction with the Metropolitan and Malpan, the existing rites, ceremonies, and worship of the Syrian church, in order to every part being canvassed by them and the Missionaries, *and brought to the test by the rule of the Scriptures*—a rule, to the authority of which the Syrians, amidst all the declensions and corruptions of their church, are found ever ready to submit."

The recent College at Cotym has found favour in the sight of the Rannee, or reigning Princess, who has been very liberal, as well as the neighbouring Rajahs, in endowing it.

The translation of the Scriptures into Malayalim is now finished, and the Gospels are nearly ready for publication. Copies of the Syriac New Testament are dispersed amongst the Syrian churches.

At ALLEPIE Mr. Norton continues his labours; and since he has become able to perform divine service in the Malayalim, his congregation is increased considerably. "For a short period in the course of the year 1818, Mr. Norton was appointed a Judge in the Civil Court of Allepie; but, notwithstanding the benefits which certainly resulted in many respects from it, the objections to such an employment of any Missionary, especially of a Missionary in the circumstances of those in Travancore, were found, on the maturest deliberation, so far to outweigh them, that the Committee were constrained to remonstrate against it, and the arrangement was decisively annulled, and will not be resumed."

The Chaplains at various stations co-operate with the Society in the establishment of schools, and other means of spreading instruction.

Of the advantages afforded by the schools, Mr. Rhenius draws a striking picture. "The schools," says he, "give me a certain authority in every place, and the desired opportunity of having the people assembled, and preaching the Gospel to them; besides that, they are preparing the minds of the rising generation to understand the Gospel. A Christian friend in England would witness with tears a sight like this. A minister of the Gospel comes into a village; he is carried to the shade of a fine large tree, near the place, or near to their temple; the people of the village, small and great, young and old, assemble round him, sitting on their cross legs; he addresses them on the salvation of their souls by Christ Jesus, and on the education of their children; the people at times listen with great attention, looking down to the ground, as if engaged by important thoughts; then, turning to one another, they will say, 'What do you say to this?—what will become of this?'—doubting, fearing, or rejoicing about what they hear."

VADADELLI.—At this new station, which is about 25 miles north of Madras, the native Sandappen labours with unceasing assiduity and great boldness. Mr. Rhenius says of him, "He manifests a sound understanding, and a thorough acquaintance with the Hindoo writings, and the lively oracles of God; with great skill in managing the Hindoos, and boldness to face troubles, and confess the Gospel. Sandappen labours with much intelligence and zeal among his countrymen, in establishing schools, distributing books, &c. The effects of his labours begin to appear, in the inquiries of the natives into the truth of what they hear."

CEYLON.—The attention of the Society has been directed to the west side of the island, which has not yet been visited by recent missions. Here is a tract of country, about 100 miles in length, with a Malabar population of about 40,000 persons. Mr. Ward is stationed at *Calpentyn*, which is about 100 miles from Colombo. Much indifference to religion prevails. Mr. Ward, lamenting this, says, "I might get an order from the Modliar, or Headman, for them to attend, in which case the church would be filled; but I would rather they should come of their own accord, or by persuasion. Such is the state of moral depression in which the natives are sunk, that they have little idea of doing any thing, unless they are ordered to do it. I hope soon to 'go out into the highways and hedges, and compel them to come in.'"

NEW ZEALAND.—Encouragement is afforded, in the prosecution of this interesting mission. The settlement is respected by the chiefs, who freely send their children thither for education, and manifest their characteristic fidelity and affection towards Mr. Kendall and his associates. Civilization and instruction are advancing. Measures are taken to reduce the language to fixed principles, which to a certain extent has been effected. A favourable change in the habits of many of the natives has afforded room to hope for better things. They are, indeed, now sunk in ignorance and depravity. In a time of sickness or distress, instead of offering up prayer to the Supreme Power for help, they utter against him the most dreadful imprecations. Every pain they feel they ascribe to the

Atua, who, they say, is preying upon them. They consider the Supreme Being as an inviolable Anthropophagus, or Man-eater, and regard him with a mixture of fear and hatred. "Pride and ignorance," says Mr. R., "cruelty and licentiousness, are some of the powerful ingredients in a New Zealander's religion. He does not, so far as I can learn, bow down to a stock or a stone, but he magnifies himself into a god. The chiefs and elders of the people are called *Atuas*, even while they are living. Our aged friend Terra says, that the God of thunder is in his forehead. Shunghee and Okeda tell me, they are possessed with gods of the sea. When the clouds are beautifully chequered, the *Atua* above, it is supposed, is planting sweet potatoes. At the season when these are planted, the planters dress themselves in their best raiment, and say, that, as *Atuas* on earth, they are imitating the *Atua* in heaven."

Mr. Marsden, the projector of the mission, seems to have no doubt, under the divine blessing, of its eventual success.

The Society now occupies about forty stations, where more than one hundred persons are employed as Missionaries, Readers, Catechists, &c.; and in the schools connected with these stations, there are upwards of 6000 children, beside many adults.

## RELIGIOUS INTELLIGENCE.

### I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors at the Publisher's.

#### CHESHIRE.

(Continued from p. 458.)

**HILL-CLIFFE.**—The Baptist Church in this place is venerable on account of its age, and for having been the parent of several others in its neighbourhood; viz. of the old Baptist Church in Byrom Street, Liverpool; of another which assembles at Warrington; and of a third, which meets at Little Leigh; also of a newly-formed congregation, which assembles in a meeting-house recently erected in Cherry Lane, in the parish of Lymm. The ground on which the meeting house at Hill-Cliffe stands, was purchased in 1656, and the building immediately erected. The freehold, which is about 400 yards in depth, and 100 yards wide in the broadest part, comprehends altogether the meeting-house, a dwelling-house, a burial ground (which measures 84 yards by 25), and is occupied with tombs and grave-stones, and a large plot of pasture land. The original place of worship was long and narrow, measuring 48 feet by 18, but in 1801 it was widened 12 feet: the earliest notice we have found of the ministers of this church, is that of the Rev. FRANCIS TURNER, who was minister somewhat more than a century ago. During his ministry the Baptist Church at Liverpool was formed, the members of which, had till that time been members at Hill-Cliffe, whence they were regularly dismissed to Liverpool. The next name which occurs, but without a date, is that of the Rev. JOHN HEYS,

to whom succeeded Mr. HALL, and to him Mr. HARPER, who, becoming erroneous in his sentiments, was ejected, at a very considerable expense to the people. The place was shut up for about seven years after Mr. Harper's removal; but was re-opened in August, 1792, by the Rev. JOHN THOMPSON, who has continued in the pastoral office at Hill Cliffe, from that time to the present. Mr. Thompson is now greatly advanced in years. The church consists of between 170 and 180 members; of whom three or four are preachers. Mr. John Swinton is the constant preacher at Cherry Lane Meeting-house, in Lymm.

KNUTSFORD is believed to have been the residence of several pious Non-conformist ministers in the time of persecution. Dunham Park, in the neighbourhood, is also celebrated as the residence of the *Booths*, of whom Sir George Booth was a Presbyterian, and conspicuous in the civil war between King Charles the First and the Parliament, as a partizan of the latter. Several members of this family are likewise recorded to have been attached to liberal principles, particularly the Honourable Mr. Cecil Booth, who, in Mr. Henry's time, associated with the ministers of the Gospel, at their public meetings, in a friendly manner. The heads of the family were afterwards ennobled under the titles of Lord Delamere and Earl of Warrington. To the residence of the ejected ministers, and the neighbourhood of the Booths, Knutsford is



probably indebted for the early introduction of the Gospel into this town. The *Old Presbyterian Meeting-house* was erected in the year 1689, immediately after the passing of the Act for Liberty of Conscience. The ground on which it stands belonged to a family of Protestant Dissenters of the name of ANTROBUS, who granted it for its present use, and inserted a provision in the trust-deeds, that, in case the liberty, then conceded to Non-conformists, should be withdrawn, the freehold property of the ground, and meeting-house, should revert to their family. The congregation is supposed to have been collected and organized by the Rev. WILLIAM TONG, the Biographer of the well-known *Matthew Henry*, of Chester. Mr. Tong left Knutsford in 1690, to take charge of a congregation assembling at Corentry. The first settled minister at Knutsford, was the Rev. THOMAS KINASTON, who died in the year 1695, aged 29, and appears to have been succeeded by the Rev. SAMUEL LOW, and after him by the Rev. Mr. LEE. The next name which occurs, is that of Mr. JOHN TURNER, who died here in 1737, and of whom the following anecdote is related in Mr. Wood's funeral sermon for his son, the late Rev. William Turner, of Wakefield. "His father, the Rev. John Turner, at that time a Protestant and Dissenting Minister there, (at Preston-Lane) was, upon the breaking out of the first rebellion, eminently serviceable to the cause of the reigning family. Firmly attached to the principles of the Revolution and the succession of the Crown in the House of Hanover, he left his wife and infant child, and with many of the younger part of his congregation, joined the army under General Willes, by whom they were with great propriety, on account of their knowledge of the country, employed as scouts to procure information, and to observe the motions of the rebels. In one of these nocturnal excursions, Mr. Turner had the good fortune to fall in with, (and being of a strong and athletic constitution) to take prisoner, and bring safe with him to the camp, a confidential servant of one of the principal Roman Catholic gentry, who was going from his master with some important intelligence for the rebels. For this service he had the public thanks of General Willes." The descendants of this Mr. John Turner have continued in the ministry among non-conformists for three generations. His son, the late Rev. Wm. Turner, was, as has already been mentioned, afterwards of Wakefield. His grandson, the Rev. Wm. Turner, has been for many years

minister of an Unitarian congregation at Newcastle-upon-Tyne. His great-grandson, the Rev. Wm. Turner, jun. M. A., is mathematical tutor in the Manchester New College, York; another grandson, the Rev. Henry Turner, M. A., is minister of the High Pavement Meeting in Nottingham. To Mr. John Turner in 1737, succeeded the Rev. THOMAS COLTHURST, from Whitchurch, who died in the year 1745, and was succeeded by the Rev. ROBERT LORD. During the ministry of Mr. Lord, antitrinitarian sentiments were introduced, but not without opposition; and it has been stated by persons who recollected the circumstances, that while some of the people remonstrated, and others left the meeting-house; there were instances of persons, who had been comparatively indifferent to all principles, being brought, by means of the enquiry, to see the real value and importance of those truths which they had formerly listened to from custom only. Mr. Lord was minister in this place for upwards of 40 years, when he resigned, and removed to Nottingham, where he died. He was succeeded by the Rev. THEOPHILUS HARRIS, from the Academy at Daventry, who, after officiating for a few years, emigrated to America. Mr. Harris was succeeded in the year 1795, by the Rev. PHILIP GEORGE DAVIS, from the Manchester Academy. He was chosen by the congregation, which had then been for some time declining in numbers. He officiated till the year 1809, when he died at Knutsford, and was succeeded by the Rev. JOHN SMITHURST, who, we believe, has lately removed.

Mr. Long gives a pleasing account (*Life of Henry*, p. 253. *et seq.*) of the provincial assemblies, or occasional meetings of Dissenting ministers in this town. They continued half yearly, or annually, until the establishment of the Warrington Academy in 1757; after which, that town became the place of chief resort for Dissenting ministers on public occasions. The Dissenters of Cheshire were at this time numerous and opulent; but some of the old or Presbyterian congregations have since declined considerably.

*Knutsford Independent Meeting-house.* The origin of the congregation, which at present worships in this place, is to be traced back about 30 years; at which time there were several persons in the town, who were attached to the doctrinal sentiments most generally held in our congregational churches. These persons met together occasionally in private rooms, and read such sermons as were accordant with their religious views.

As they had opportunity, they also procured the occasional services of ministers from the neighbouring towns. Mr. *Grimshaw*, of Warrington, Mr. *Spencer*, of Congleton, Mr. *Timothy Priestly*, then of Manchester, and Mr. *Scott*, more generally known as Captain Scott, and others, afforded them occasional assistance. Captain Scott more particularly laboured among them, and in the surrounding neighbourhood. Several individuals possessed of preaching talents were also raised up among the people at Knutsford, and employed themselves usefully, during this period: so that for upwards of 30 years the cause of religion was kept alive among them. In the beginning of 1803, an individual erected a small meeting-house, at his own expense, which was almost immediately supplied with preachers from among the students then maintained under the tuition of the Rev. W. Roby, of Manchester, at the expense of the late Robert Spear, Esq. of the same place. The success of the labours of these young men was such, that it was found necessary, in less than three years, to enlarge the place, which was done at the private expense of the generous individual by whom it had been first erected. But, in 1807, the supply of students from Manchester failing, owing to the discontinuance of Mr. Roby's labours as a tutor, the congregation were induced to seek for a settled pastor, and called to that office the Rev. JAMES TURNER, who had been the first among their supplies, while he was a student under Mr. Roby, and was then, in 1809, in his last year at Rotherham Academy. He accepted the call, and came to Knutsford in January 1808, where he has continued to the present time, labouring under many discouragements, arising particularly from severe losses in his congregation by death, but not without seals to his ministry, and reason to believe that his settlement among this people has been attended with a divine blessing. There is, in connexion with the church and congregation, a Sabbath School which is now in a prosperous state.

The town of Knutsford, and its neighbourhood, might be adduced as furnishing a remarkable instance of the changes,

from one extreme to the other, which may, in the course of years, be witnessed in the same place, in reference to the tone of religious sentiment, as well as in temporal, or commercial, prosperity. Anterior to the erection of the Presbyterian Meeting-house, in 1689, there appears to have been an Episcopal Chapel at Knutsford, into which a frolicsome young man led a bear. Aylmer, then Bishop of Chester, scandalized by this pollution of so sacred a place, interdicted public worship in this chapel, or desecrated it, for a considerable time; during which the reputable Non-conformists took possession of it, and worshipped in a manner which of course, in several particulars, did not amount to conformity.

Mr. Tong assigns the subsequent enforcement of rigid conformity upon the worshippers in this chapel, as the main cause which led to the separation, and to the erection of the meeting-house; in which the light of the gospel afterwards shone, for many years, with clearness and splendour. At length, error in doctrine, like a cloud, obscured the light, and many, whose ancestors had enrolled themselves among the confessors of the truth, seceded and enlisted themselves into the ranks of the establishment, manifesting thenceforward a blind and bigoted attachment to that system, to the exclusion of all others, and showing no little intolerance towards those who still maintained the doctrines, and claimed the immunities, professed and enjoyed by their forefathers. These changes appear to have proved by no means favourable to the temporal prosperity of the town, which is represented as being much inferior, both in size and importance, to what it was in the days of Mr. Tong. In late years it has considerably diminished; and as the manufactures of thread, silk, and cotton, which formerly held a footing in the place, are no longer patronized, but rather discouraged by the present landed proprietors, poverty and dependence, accompanied by considerable restrictions on conscience, have been the consequences to the lower orders of society, and a considerable decrease in the population has necessarily ensued.

## II. MISCELLANEOUS.

### IRELAND.

#### *Extracts from the Correspondence of the Hibernian Society.*

"In July last, when returning from S—, I had a striking proof of divine interference in the preservation of his word to his deluded creatures. I called at a

house near C—: the man of the house and his wife had just returned from confession. The man seemed much concerned, and on inquiry into the cause, he told me that his children had long attended a Free School (one of ours) and were provided with an English and Irish Testament, and that in confession that day, the Priest had

engaged him by promise, to commit both to the flames on his return home. The poor man seemed agitated, being loath to burn the books, and terrified at breaking his promise to the Priest. I said nothing, anxious to see the issue of the conflict in his own mind. The man had got the Irish Testament in his hand, a large fire was before him, and he stood apparently undetermined; when a wretched wicked neighbour of his entered the house, who, on learning the case, urged him vehemently to obey his Priest and burn the book. The book was accordingly cast into the flames. I was so overpowered by surprise and horror at the action, that for some moments I could not stir—when, darting to the fire, I snatched up the book, which, to my astonishment, had not suffered the least injury from the fire! I then solemnly addressed him on the heinousness of the sin of attempting to destroy God's best gift to man—the revelation of his mercy to sinners, through our Lord and Saviour Jesus Christ. The poor man seemed much distressed, and requested that I would read to him part of its contents. I read the first Epistle general of St. John, and the 8th of the Romans. He called upon the Lord to forgive the wicked act he had been just guilty of, in attempting to destroy so blessed a book, and begged of me to consent to remain with him until the next day, and that he would invite his neighbours to hear the book of God. I consented. His neighbours were soon collected, and I read to them for a long time. After the people retired, he would frequently ask me with much concern,—"Do you think God will forgive me?" and as my reply, I read to him the 15th chapter of Luke, also the 11th of Matthew, the 27—30th verses, and these precious promises gave him hope. He escorted me on my way next morning, to the distance of three miles, and seemed fixed in his determination that his son should persevere in reading and learning to understand the Scriptures; and that he would contrive to have him attend my night school next winter, and cheerfully pay me for instructing him."

Another correspondent says:

"Out of many salutary effects arising from the London Hibernian Society's Free Schools, which have come within my own knowledge, I shall mention one. A mountain herd named P—G—, had three sons, who with their father resided in this parish: they had never attended any school, and had married wives as ignorant as themselves. The youngest son C— resides in this neighbourhood and has six children. C— one day said to his wife—"How happy should we be if our children could read. I believe I shall send them all to Mr. H—'s Free School." "What shall we do for books for them?" said his wife. "Why, I hear (said C—) that Mr.

H— gives books and teaches the scholars all free; but I shall go and inquire if it is true." Being satisfied on this point, he sent five of his children to the London Hibernian Free School. They made rapid progress, and had five Testaments given them which are constantly read in the family with delight. The master by whom the children were taught was a worshipper of God, and prayed with his pupils every evening. One Sabbath evening, C—'s eldest son said to him—"Dear father, I wish you would pray at night with us." The father readily complied, and said the rosary to the blessed Virgin. The son waited until he had concluded, and then modestly said—"Dear father, I do not mean such prayers as these: do we not require pardon for our sins? this must be obtained through faith in Christ. Let us pray for faith, pardon, and mercy." "My dear (answered the astonished father) I cannot pray that way; I never learnt such prayers." "They are not to be learned out of books: (replied the son) our Lord enables us to pray, and I will try." They all knelt down, and the son prayed (as I am informed by one of the family) delightfully, which blessed practice the boy still continues.

*American Bible Society.—Extract from the Report, May, 1820.*

THERE have been printed, at the depository of the American Bible Society, during the past year,

|                      |        |
|----------------------|--------|
| Bibles . . . . .     | 47,000 |
| Testaments . . . . . | 16,250 |

Making a total of one hundred and seventy-one thousand seven hundred and fifty-two Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the American Bible Society, or on common type, or obtained for circulation since the commencement of its operations.

Several other editions of Bibles and Testaments have been put to press, among which is an edition of two thousand French Bibles, from the stereotype plates belonging to the Society.

There have been issued from the depository, from the 30th April, 1819, to the same period in the present year,

|                                   |        |
|-----------------------------------|--------|
| Bibles . . . . .                  | 26,800 |
| Testaments . . . . .              | 14,392 |
| Epistles of St. John, in Delaware | 259    |
| Gospel of St. John, in Mohawk     | 62     |

41,513

Making a total of ninety-seven thousand one hundred and two Bibles and Testaments, and parts of the latter, issued from the depository of the National Bible Society from its establishment.

*Home Missionary Society.*

EVERY sincere suppliant for the spread of the Redeemer's kingdom will rejoice to hear that this Society is increasing in the esteem of the friends of evangelical truth, and such has been the measure of encouragement which the Committee have met with during the last year, that they have already engaged ten Missionaries for the supply of numerous towns and villages in Britain, which had hitherto been totally destitute. The First Anniversary was held on 9th of August, when Rev. W. Jay, and Rev. J. Clayton, affectionately pleaded in its behalf. The collections and donations amounted to £230. We understand that its present income is far below its expenditure; but we feel satisfied that in the pursuit of objects so congenial with the divine predictions and promises, the Committee may confidently proceed in their triumphant march, assured that all needful aid will be afforded to enable them speedily to accomplish the Society's designs. The entire submission of our native Isle to the Prince of Peace.

*Religious Tract Society.*

FROM the last report of this institution we learn, that the number of tracts issued within the past year, amounts to 5,626,674 making an increased distribution of 1,583,353.—The Committee are under the necessity of borrowing money to proceed with their engagements. A depository for the Society's tracts has been opened at Exeter, and is conducted by a kind friend free of expence, excepting incidental charges. Upwards of 40,000 tracts have been sold there during the last 6 months, and the Committee hope the example will stimulate others who feel the importance of the measure, to "go and do likewise."

*Scottish Missionary Society.*

A DEPUTATION from this Society is expected very speedily to visit England, for the purpose of soliciting pecuniary aid. Since the establishment of the Scottish Missionary Society, it has sent Missionaries to the Susoo Country on the western coast of Africa, to the South Sea Islands, to the Island of Jamaica, and to Russian Tartary. Having met with the distinguished patronage of his Imperial Majesty the Emperor of Russia, the Directors have of late years concentrated their efforts in the last of these fields of labour. Ministers disposed to allow the Members of the deputation to plead the cause of this Society in their congregations, are requested immediately to address Mr. J. Liddle, 5, Merchant-street, Edinburgh.

*Hibernian Society.*

THIS Society in the course of the last year has printed 40,000 Spelling-books, and been assisted with a further gratuitous and liberal donation of 9000 English, and 10,000 Irish Testaments, from the B. and F. Bible Society, to which may be added the grant of 1000 Bibles, and 1000 Testaments voted to the Society since the printing of the Report.

The Report states the resignation of Samuel Mills, Esq. as Treasurer of the Society, with the generous gift of £1000., and that he is succeeded by John Scott, Esq., Banker, of Bartholomew-lane.

The pecuniary concerns of the Society wear an encouraging appearance, as the Committee observe, that deducting £1000. which the late Treasurer has kindly presented to the Society, the remainder of their debt amounting to £3,704. 16s. 5d. will be nearly provided for by one or two legacies which they expect soon to receive; so that, if the liberality of the public should render the receipts of the Society in future equal to its current expenditure, it will be freed from embarrassments. We hear that the Rev. J. Morison, of Brompton, has accepted the office of Corresponding Secretary to this Society.

*Scotland ;—Re-union of Seceders.*

THIS happy event was consummated on Friday the 8th of September, in Bristo-street Meeting-house, the spot in which seventy-three years before the separation took place.

After the two Synods were convened, the Senior Moderator (the Rev. Dr. Jamieson, of Edinburgh, belonging to the General Associate Synod) rose, and called on the Clerk of the Synod, whom he represented to read their last minute. After the Clerk had done so, the Junior Moderator (the Rev. Mr. Balmer, of Berwick, belonging to the Associate Synod) in like manner called on the Clerk of the Synod, whom he represented to read their last minute. The minutes read by the Clerks in succession were nearly in the same words, and to the following effect :—

"The General Associate Synod having accepted the basis of union, and having by the good hand of God upon them now finished all their own business, and all preparatory arrangements, this Synod with fervent gratitude to God for having led them thus far, and in humble dependance on his grace to bless the solemn and interesting step which they are now about to take, and to enable them to improve the privileges, and discharge the duties which are about to devolve upon them in con-

sequence of it—do resolve, and hereby record their resolution forthwith to repair to the appointed place, that they may unite with their brethren of the other Synod, to be known by the name of the *United Associate Synod of the Secession Church*, composed of the Associate (commonly called Burgher) Synod, and of the General Associate (commonly called Anti-burgher) Synod, that they may henceforth walk with them in the fear of God, and in the comfort of the Holy Ghost, striving together for the faith of the Gospel, for the purity of divine ordinances, and the enlargement of the Church of Christ."

The articles which form the basis of union were then read, the whole members of both Synods standing. After this was done, the Senior Moderator stood up, and said, "I declare in the name of the General Associate Synod, whom I represent, that the General Associate Synod is henceforth one with the Associate Synod;" and the Junior Moderator did the same. The two Moderators immediately gave one another the right hand of fellowship, in which they were followed by all the Ministers and Elders belonging to both Synods. *The United Associate Synod* now called the Senior Minister present in the house to take the chair, and officiate as Moderator. Accordingly the Rev. David Greig, of Loch-Gelly, took the chair, gave out a Psalm (133), and constituted the Court by prayer. He was succeeded in devotional exercises by the Rev. Dr. Pringle, of Perth, and the Rev. Dr. Hall, of Edinburgh. After the devotional exercises were finished, the roll of the united Synod was called by the former Clerks, and business adjourned till Tuesday at eleven o'clock.

#### *Extract of a Letter from Dr. Steinkopf.*

*Zurich, July 5th, 1820.*

THIS moment I return from a most interesting and affecting scene. I had almost feared I should see the face of the venerable Antistes Hess no more. A few months ago he was taken so alarmingly ill that his life had been despaired of; but in mercy to the Zurich Church, and in answer to the prayers of thousands, his invaluable life has been spared a little longer, and he was enabled to preside at a meeting of the Committee, held this afternoon, in his house. When I entered the room, I found him extremely feeble, his cheeks fallen in, his breathing difficult, and his whole bodily frame sinking, but his spirits excellent, his mind perfectly collected, and peace and serenity beaming from his eyes. He stretched forth his trembling hand, and received me in the most affectionate

manner. "I rejoice and thank God," said he "to behold, for the third time, a representative of the Parent Society, entering our friendly circle, and animating our hearts by the cheering intelligence of the diffusion of the word of life. I bid you welcome in the name of our blessed Lord and Master, and am happy to have it in my power to inform you that our Institution, though comparatively small and limited, has yet evidently experienced the blessing of God. So far from suffering any decline, it has rather to rejoice in an increase of members and contributors; and we have found the demand for the Scriptures so increasing, that we have determined to undertake a new edition of 7,500 copies of our authorized Bible. My weakness will not allow me to say more, but I shall call upon my friends around me to give you further information."

This information proved very satisfactory. The jubilee of the Reformation had produced many happy effects; the public attention was then afresh called to the infinite importance of the Bible as well as to the beneficial consequences of its plentiful dissemination at that interesting era; the exertions of the Bible Society in our days were honourably mentioned from many pulpits; hundreds of Bibles and Testaments were distributed both in town and country parishes.

#### *Jews in Austria.*

THE Emperor of Austria has lately published the following ordinance concerning the Israelites, who reside in his dominions. Before they are allowed to exercise any religious function, the Rabbins shall undergo an examination in respect to their acquaintance with the principles of the Jewish religion, and their progress in the philosophical sciences: the appointments allotted to them will be in proportion to their acquired and natural talents. The prayer books of the Israelites shall be translated into the language of the country, which shall be exclusively employed in religious offices, and discourses addressed to the people. The Israelite youth shall participate among others in the benefits of the established public instruction.

#### *An Address to the Ladies of Great Britain, on the present state of Female Society in British India.*

IT is a most painful fact, that there are in Hindoostan *Thirty Millions of Females* committed to the care of Great Britain, who are totally destitute of Education, and to whom every vestige of mental cultivation has been denied. The writings which have, hitherto, formed

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the basis of legislation in that country, have prohibited to them the knowledge of the Vedu, and doomed them to a state of mental subjection. The calamity the most dreaded there, *Widowhood*, is, by the jealousy of the other sex, suspended as a judgment of Providence over the female who shall dare to acquire a knowledge of the alphabet. Munoo, one of the Hindoo legislators, says (See Sir W. Jones's translation); "women have no business with the Vedu, this is the law fully settled; having therefore no knowledge of expiating texts, sinful women (meaning all women) must be as foul as falsehood itself; and this is a fixed rule."—Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law. The dreadful consequences of such laws and such a state of feeling towards the sex are most strikingly exhibited in the present state of Female Society in India. Here is a whole empire, comprising so many millions of females, in which a single school for girls has not existed for thousands of years; the females have never seen a book, except in the hands of men, and have no knowledge of any one of the mental employments of females in a civilized country. Their fingers have never touched a needle, a pair of scissors, a book, or a pen, and they are entirely excluded from all intellectual intercourse with the other sex. "A woman is not allowed by law to go out of the house without the consent of her husband; to talk with a stranger, nor to laugh without a veil on her face, nor to stand at the door, nor look out at the window." (See Ward on the Hindoos, vol. I. p. 312.) What can be expected, but that in such a state of ignorance the female character will be awfully debased. Hence among the Rajpoot mothers the murder of female infants is universally practised; not one survives. Mothers among other casts, in fulfilment of a vow to obtain offspring, are seen sacrificing their first child in the Brumhepootru and other sacred rivers. Many females drown themselves. Capt. — saw one morning, while sitting at his own window at Allahabad, sixteen females, under the influence of superstition, drown themselves at the junction of the Jumna and the Ganges. And there are now in London copies of official documents, which prove, that in the year 1817, under the Presidency of Bengal, not less than 705 females, *British subjects*, voluntarily immolated themselves, by being burnt or buried alive with the dead bodies of their husbands. No parallel case of such direful effects of ignorance appears to exist in human history. Never in the

most savage state have fires like these been kindled, or similar graves been dug. Never were such appalling consequences of ignorance exhibited to the civilized world. In these circumstances to whom shall the appeal be made? Is it not manifest, that the ladies in Britain are the natural guardians of these unhappy widows and orphans in British India? Is it possible, that our fair countrywomen, ladies of rank, of influence, of the most refined sensibility, the patrons of every charity, of all that is distinguished and benevolent in our country, can, after knowing the facts contained in this circular, continue unmoved by the cries issuing from these fires, and from the thousands of orphans which surround them, witnessing the progress of the flames which are devouring the living mother, and consuming her frame to ashes? This appeal cannot be made in vain; such a tale of woe was never before addressed to the hearts of British mothers. Let every lady of rank and influence in the United Empire do her duty, and these fires cannot burn another twenty years. Next to the wise and gradual interposition and influence of a benevolent Government, *Female Education* forms the most probable and effectual means of putting an end to this deplorable state of female Society, and could funds be raised by a distinguished Association of Ladies in London, with Auxiliaries in the country, for this express object, *Schools taught by native females* might be immediately established. There is a class of females in India, the daughters of our countrymen, who are acquainted with the native languages, and from whom a wise selection might be made, and who, after receiving proper instruction, might, as local mistresses, become the greatest possible blessings to India.

It further appears by a recent communication from Bengal, that the Calcutta School Society is at this time extending its views and operations to the education of female children in Calcutta, to which their attention has been directed by the sentiments of some of the principal natives, one of whom has even undertaken to publish an extract from authentic Hindoo writings, *in furtherance of this object*. It is therefore proposed that a subscription be raised for the express purpose of promoting the education of female natives of British India, by sending out a well qualified mistress, to be at the disposal and under the direction of the Calcutta School Society. The funds so contributed will be received by the Committee of the British and Foreign School Society, and applied as before mentioned, &c. This address is signed by Lady Johnston, Lady Bell, and others.

## LITERARY NOTICES, &amp;c.

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices (Post paid) suited to this Department of the CONGREGATIONAL MAGAZINE.

## WORKS PREPARING FOR THE PRESS.

In the press, a new edition of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thos. Hartwell Horne, M.A. In 4 large vols. 8vo. As the third volume will consist principally of new matter, it is intended to print an extra number of that volume, with the additional plates, for the accommodation of such purchasers of the first edition as may order the same on or before Jan. 1, 1820.

The Rev. Dr. Chalmers, Minister of St. John's Church, Glasgow, has a new volume in the press, and which will be published the beginning of November, on "The Application of Christianity to the commercial and ordinary Affairs of Life," in a Series of Discourses. 8vo. 8s.

The 5th number of Dr. Chalmers's Christian and Civic Economy of Large Towns, should, in the regular course of publication, have appeared on Oct. 1; but as the subject, which is "Church Patronage," will occupy two Numbers, it has been thought better to postpone its publication till Jan. 1, when it will appear along with the 6th Number.

The Life of Wm. Sauerast, Abp. of Canterbury, compiled principally from original and scarce documents.

In the press, An Inquiry concerning the Power of Increase in the Numbers of Mankind; being an Answer to Mr. Malthus' Essay on that subject. By Wm. Godwin. 8vo.

In a few days will be published, Selections from Letters written during a Tour to the United States in 1819; illustrative of the Character of the Native Indians, and of their descent from the lost Ten Tribes of Israel, &c. By Emanuel Howitt.

In the course of the present month will be published, Memoirs of the Life, Writings, and Religious Connections of John Owen, D.D. some time Dean of Christ Church, and Vice-Chancellor of Oxford; comprising also notices of the leading Events of his Times, of the State of Religion and Religious Parties, &c. By the Rev. Wm. Orme. 8vo.

Sir R. K. Porter has in the Press, Travels in Georgia, Persia, Armenia, &c. with Engravings of Antiquities, &c.

Mr. Winterbotham has in the press a History of the Church at Sportwood, in the parish of Horsley, Gloucestershire, read at a Centenary Commemoration, and published at the request of the Church.

## WORKS RECENTLY PUBLISHED.

Mr. Ward's 3d and 4th vols. of A View of the History, Literature, and Mythology of the Hindoos are just published. The 3d vol. contains, besides History, large accounts of the Manners and Customs of this singular People; and the 4th, a Sketch of every Department of the Literature of the Hindoos, including Translations from the Védus, as well as from their Philosophical and other Writings. A long introductory chapter to this volume is devoted to a comparative View of the Philosophy of the Greeks and the Hindoos.

Anxiety Directed; a Sermon preached Aug. 9, at Salters' Hall, before "The Home Missionary Society." By Wm. Jay. 8vo. 1s. 6d.

The Rebellion of Absalom; a Discourse, preached at Kirkcudbright, by the Rev. Wm. Gillespie, Minister of Kells. 1s. 6d.

Travels through England, Wales, and Scotland, in the Year 1816. By Dr. S. H. Spiker, Librarian to his Majesty the King of Prussia. 2 vols. 12mo. 14s.

The Principles of Education, Intellectual, Moral, and Physical. By the Rev. Last Carpenter, L.L.D. 8vo. 12s.

The History of Religious Liberty, from the earliest Period to the Death of Geo. III. By the Rev. R. Brook. 2 vols. 8vo. 21s.

On Terms of Communion, with a particular View to the Case of the Baptists and Pædobaptists. By Robt. Hall, A.M. 4th edit. 5s.

A Defence of "Baptism a Term of Communion," in answer to the Rev. Robert Hall's Reply. By Joseph Kinghorn. 6s.

The Abbot; a Romance, by the Author of Waverley. 3 vols. 12mo. 24s.

An Introduction to the Knowledge of Fungusses; intended to bring into notice this much-neglected Tribe of Vegetables, and to promote taking Figures and Descriptions of them by young Persons and others, who are in the practice of drawing Flowers. 12mo. with coloured engravings. 2s.

An Account of the Affliction, dying Views, and Experience of Miss A. U. with Reflections and Improvement. By the Rev. Chas. Davy, Curate of Hampstead Norris, Berkshire. 1s.

The Pious and Happy Labourer; or the Religion of the Bible the Poor Man's best Friend; a Funeral Sermon. By the Rev. Chas. Davy, Curate of Hampstead Norris, Berkshire. 6d.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have this month been received from the Rev. Alex. Allan—J. Bulmer.—T. Harper—Job Wilson—J. Bounsall—E. A. Dunn—J. Herrick—R. Keynes—W. Scott—J. H. Hopkins—J. Watson. Also from C. N. Davies—Rudis—Astrop—J. Millar—B. Wills—W. Ellerby—Horatio—Spes—Flavius—J. Ryley—Investigator—B. J. Holdsworth—Theologus—Rex—Aliquis—Ulysses, jun.—Suburbans—Rusticus.

Erratum.—Page 555, col. 1. line 7, *del* "of his."